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FOREIGN INTELLIGENCE.

FRANCE.—The President's secretary has stated that M. Grévy will not put himself forward for re-election, but if re-elected he will not shrink from it as a post of danger.

M. Brisson, the Premier, in reply to a congratulation from his former constituents on his re-election, expresses confidence in the future of the Republic. Union among Republicans is necessary, and with that it will be easy to defeat the attacks of the Monarchists, who have now thrown off the mask. He predicts a Republican majority of 150.

The new Chamber is to consist of 574 members for France and Algeria and ten for the colonies—the latter probably all Republicans. Out of the remaining seats, last Sunday, what M. Brisson calls the Monarchical and Clerical coalition secured 177, and the Republicans 127. The 270 seats which have to be filled up next Sunday are spread over fifty-five Departments, in twenty-eight of which no candidate obtained the absolute majority on the 4th inst. In the twenty-seven remaining Departments some of the seats have been allotted, and the Republicans are likely to carry the day in sixteen, the Monarchists in eight, while in three the parties are too evenly matched to render a forecast possible.

ITALY.—The *Times* correspondent says the Cardinals first summoned to advise the Pope with regard to the mediation proposal will constitute the Congregation for the examination of documents; Cardinal Sacconi, Dean of the Sacred College, and Suburbican Bishop of Osti and Velletri, being added to their number.

SPAIN.—On Saturday Count Solms, the German Minister, handed the last German Note to Señor Elduayen. It has caused some disappointment, for the German Government are understood still to maintain their position with regard to the Carolines, and on the question of the prior occupation of Yap this summer suspend their decision till the arrival this month of their direct official information. They, however, again express their willingness to submit the question to the mediation of the Pope should a satisfactory arrangement not be arrived at by direct negotiations. The Opposition Press express great dissatisfaction at the management of the question by the Government.

Señor Villaverde has nearly succeeded in doing away with the barbarous system of local quarantine and lazarettos, except in Seville. On Thursday a *Te Deum* was sung as a thanksgiving for the termination of the cholera epidemic in the capital

According to news from Corono, on the West Coast of Africa, the Spanish expedition which left Fernando Po three months ago has entered the Naya river and declared Spanish sovereignty over the villages on both banks.

AMERICA.—The death of Cardinal M'Closkey took place in New York on Saturday. The Cardinal was born in Brooklyn, New York, in 1810, and received his early classical training in New York. He subsequently entered Mount St. Mary's College, Emmetsburg, Maryland, and after graduating pursued his theological studies in the seminary connected with that college. He was ordained priest in St. Patrick's Cathedral, New York, in January, 1834, and soon after went to Rome, where for two years he attended the lectures in the Roman College. On his return to New York he was appointed assistant pastor, and shortly afterwards pastor of St. Joseph, New York. He held this office for the six following years, excepting during 1841, when he was first president of St. John's College, near Fordham, New York. In 1844 he was consecrated coadjutor of the then Bishop of New York, and in September, 1847, on the creation of the new diocese of Albany, was installed as its Bishop. For fifteen years he remained in charge of this diocese, establishing during that period many new congregations, erecting a magnificent Cathedral at Albany, as well as many new churches, hospitals, asylums, and schools. On the death of Archbishop Hughes, Bishop M'Closkey was transferred to the vacant see, and was inaugurated on the 20th of August, 1864. He was raised to the dignity of a Cardinal priest by Pope Pius IX., on March 15, 1875. One of his first acts after his installation was the opening of the new Provincial Seminary of St. Joseph.

TURKEY.—The Ambassadors of the Great Powers have agreed to inform the Porte that they condemn the violation of the Berlin Treaty by Bulgaria, and approve of the pacific conduct of the Porte in the matter. The Hellenic Government has sent instructions to its Consuls in Turkey to maintain the most friendly relations with the Ottoman authorities, and to support their action every way. The Greek Minister has also given explanations to the Porte regarding the armament carried on in Greece. It is stated that some of the Ottoman Ministers counsel the recognition of the union, while others consider this likely to lead to action on the part of Servia and Greece, and therefore more dangerous than a prohibition of the union. Meantime warlike preparations are being vigorously carried on, and troops are being sent to Dedeagatch. Negotiations are pending for a loan with the Ottoman Bank.

BULGARIA.—The Bulgarian deputation to the Czar returned home last week *vid* Vienna. M. Toutcheff, a lawyer, of Philippopolis, one of the members of the deputation, has furnished to the *Tagblatt* the following reply of the Czar:—"I deeply regret the events of September the 6(18)th. I shall act in harmony with the signatory Powers to the Berlin Treaty. I trust, however, that they will recognise the *fait accompli* created in Bulgaria. I hope, indeed, that no Power will raise an objection to that course; but I earnestly warn you to abstain from any agitation whatever, especially in Macedonia."

The reports of the Czar's dissatisfaction with Prince Alexander continue, and he is said now to allude to him habitually as "*l'ingrat*." Another Russian candidate is now mentioned, the Duke of Cumberland, who would be acceptable to Greece as the King's brother-in-law. Germany would approve, as the Hanover and Brunswick question would thus be settled once for all. The Duke is also a *persona grata* at the Austrian Court.

The Bulgarian Government are making large contracts for transport service, and the warlike preparations continue without intermission.

EGYPT.—The Khedive has received a complimentary telegram from the Sultan announcing the conferment of the Order of the Nichani-Imtiaz, the highest distinction in the Empire, also a gold medal and a silver medal.

At Souakim no further news has been received respecting the advance of the Abyssinians to the relief of Kassala. Colonel Chermside, the Governor-General, left Souakim on the 9th inst. for Jeddah and Suez. In compliance with the request of Ras Alula, who was wounded in the recent engagement with Osman Digna's forces at Kutit, Colonel Saletta, in command of the Italian force at Massowah, has sent two Italian army doctors to the Abyssinian general's camp.

BURMAH.—The situation in Burmah seems becoming serious. The Burmese Government have declined the Viceroy's proposal of arbitration in the Bombay and Burmah Company's case, and refused to suspend any order or action against the company. The *Times* correspondent at Calcutta says:—"It is understood that a communication will be sent to Mandalay stating that if the decree of the Hloot be enforced and the company's property confiscated it will be regarded as a *casus belli*. There are at Rangoon 1,200 European and 2,500 Madras Infantry, all seasoned troops, in a high state of efficiency. If these were available for active operations they would be sufficient to capture Mandalay and dethrone Theebaw in one week. But for the garrisoning of the province and the protection of the extended frontier 5,000 more men are required. The Italian Consul at Mandalay has sent his family to Rangoon, and the other Europeans in Upper Burmah are following his example."

The King of Burmah has sent an insulting and arrogant reply to the letter recently sent him by the Commissioner of British Burmah complaining of his treatment of the British trading company. The Commissioner has asked for 8,000 additional troops before sending an ultimatum, and the Indian Government have not yet decided upon the steps to be taken.

CANADA.—On Tuesday, the 1st ult., the Bishop of Newfoundland, assisted by the Bishop of Nova Scotia, consecrated the sanctuary, choir, and transepts of the Cathedral, the nave having been consecrated thirty-five years before, on St. Matthew's Day, 1850. No less than forty out of the fifty-two clergy of the diocese (says a correspondent of the *Guardian*) were present, and of the remainder five were not within the limits of the colony:—"The day had evidently been made with the large majority of people in St. John's a holiday, and very large numbers attended the services. During the morning the shops were closed and business seemed entirely suspended. At eleven o'clock the Bishops and clergy entered the western door from the Boys' Sunday-school, singing a processional hymn. The Litany was intoned as far as the suffrage for the 'Holy Church Universal,' when the Bishop closed this part of the service with some special sentence of solemn supplication, according to a form adopted for the occasion. Another hymn having been sung, the Bishop addressed an exhortation to the people, and then offered up prayer. Another hymn was next sung, and the formalities of the act of consecration were closed by reading the sentence of consecration. The Communion service followed, the Bishop of Nova Scotia preaching. There were 160 communicants. The offertory, amounting to £225 4s., was devoted to the Cathedral building fund. In the evening the Bishop of Nova Scotia again preached, the collection amounting to £31 13s. 6d. The part of the Cathedral thus consecrated is the completion of the design furnished by the late Sir G. Scott, R.A., to Bishop Feild in 1846. The nave was commenced under the personal auspices of Bishop Feild, zealously supported by the late Archdeacon Bridge, then rector of St. John's, and carried to a successful completion in the summer of 1850. The completion of the building was undertaken by the present Bishop, the Right Rev. Llewellyn Jones, and was commenced on June 7, 1880, Mr. G. G. Scott, son and successor of Sir Gilbert Scott, being the directing architect. The Cathedral is of cruciform shape."

Archdeacon Farrar arrived in Quebec on Sunday, September 13. On Sunday, September 20, he preached twice in Montreal to crowded congregations. His lecture on Dante was largely attended by a most appreciative audience. The Archdeacon, after a short stay in Toronto, goes direct to Chicago.

The third Congress of the Canadian Church will meet in Montreal about the middle of October. Several of the Bishops of the American Episcopal Church will take part in the proceedings. The programme is excellent, and we have every reason to expect a successful Congress.

The appointments of Count Hatzfeldt and Count Münster as German Ambassadors in London and Paris respectively will, it is said, be made next month.

A Chinese Board of Admiralty, presided over by Prince Ch'un, father of the reigning Emperor, and including among its members Li Hung Chang and the Marquis Tseng, has been established in Pekin.

A strong shock of earthquake is reported from Granada. No damage is announced.

A large meeting of Socialists was held in Victoria-park on Sunday afternoon to welcome John Williams on his release from Holloway Gaol. A resolution was passed, expressing the determination of the meeting to uphold the right of free speech, and Williams delivered an address, declaring that his imprisonment had made him a revolutionist, who would stick at nothing to upset the governing classes.

Painted windows as a memorial of departed worth and gallantry have an interest in the eyes of all: Mr. W. G. Taylor has at all times pleasure in showing his works in progress, both for church and hall, the introduction of likenesses in windows being a special study. Designs and estimates sent. Medal awarded to works in Paris Exhibition.—The "Art" Works, 4, Berners-street, London, W.

IRELAND.

The most important of the county conventions which has yet been held for the purpose of selecting candidates assembled at Cork on Monday. Several members of the Parliamentary party attended, and the proceedings were under the immediate direction of Mr. Parnell himself. The following candidates were chosen:—Mr. Leamy, at present M.P. for Waterford, and Mr. Joseph Kenny, of Dublin, who, as Mr. Parnell explained, were brought in from outside the county in the place of Mr. W. O'Brien and Sir Joseph M'Kenna, who retire to fight for the Nationalists in some more difficult part of the country. For the five remaining seats local men were chosen without a division, the names being:—Messrs. Lane, Hooper, Canner, and Flynn, all belonging to the city of Cork, and Mr. Gilhooly, of Bantry. A Mr. Kepple, of Mallow, was proposed, and supported by Mr. W. O'Brien, but he withdrew on being accused of land-grabbing and coldness towards the cause. Mr. Parnell then addressed the meeting, and congratulated them on the unanimity and independence with which they had chosen their candidates. Mr. O'Brien praised the delegates for their unanimity, but had less to say about their independence, having himself to give up his seat under orders; indeed, Mr. Parnell's speech suggested a dog congratulating a flock of sheep that he has successfully driven through a gate on their unanimity, independence, and capacity to guide themselves. In the evening, Mr. Parnell, speaking to an immense gathering in the streets, announced that he and Mr. Deasy would again offer themselves as candidates for the city.

The Irish Loyal and Patriotic Union is the name of an association which has been formed, and now appeals to the public for support, to organise a united opposition of loyalists of all parties and classes to the programme of separation announced by Mr. Parnell:—"The association is entirely unsectarian in its character, and is composed of members of both great political parties in the State. It will support indifferently those candidates—whether Liberal or Conservative—who, while standing on the principles of the association, will be likely to be most acceptable to the electors in each constituency. While expecting from them a firm adhesion to the main lines of the existing Constitution, it would desire that they should approach in a fair and candid spirit the consideration on their merits of any proposals for the reform of Irish institutions or the promotion of Irish industries that may be submitted to the Imperial Legislature. . . . The operations of the association will be confined to the three southern provinces—Leinster, Munster, and Connaught—and its endeavours will be to put it in the power of every voter in these provinces to record his vote at the coming elections for a candidate pledged to oppose every proposal aimed at the severance of the Parliamentary and Imperial connection. In these provinces there are seventy constituencies, and it is intended to oppose the election of Separatist candidates in each of these, in so far as may be found practicable, and to such an extent as the funds of the association will permit."

The Munster Bank, which recently collapsed and was followed by the flight of the Dublin manager, Mr. Farquharson, will on Monday be reopened under the title of the Munster and Leinster Bank, the fresh capital required having been subscribed. The old shareholders will thus be spared ruinous losses.

Mr. John O'Connor, M.P., said at a Nationalist convention on Thursday at Dungarvan, that they had boycotted the landlords' cattle at Cork, and he hoped Waterford would do its duty. He would carry on the war till every port in Ireland was blocked against them.

The shareholders of the Cork Steampacket Company met on Saturday in Cork to consider the action to be taken on account of the threat of the cattle-dealers to boycott the company if they continued to convey the cattle belonging to landlords connected with the Land Corporation. Upon a vote being taken, 11,906 voted in favour of carrying all cattle offered, while only 706 voted for refusing to carry the cattle belonging to the landlords.

About twelve o'clock on Sunday night Aghadoe House, Killarney, the residence of Mr. S. M. Hussey, was surrounded by a large body of moonlighters, who fired several shots at the policemen on guard. The constabulary returned the fire, and the attacking party decamped on horseback. So far as can be ascertained, no casualties occurred on either side. A large number of policemen afterwards scoured the country, in the hope of arresting some of the moonlighters. About a year ago an attempt was made to blow up Mr. Hussey's house, Edenburn, with dynamite. Mr. Hussey has been residing with his family at Aghadoe during the autumn. The police have been repeatedly warned to increase the constabulary force in the district, but have not done so.

Mr. Parnell, speaking at Kildare, in reply to addresses, reminded his hearers that it was four years since he was arrested and taken to Kilmainham Gaol, and these four years had achieved many things. They had triumphed over and broken down coercion. They had snaffled landlordism, and they would put the curb in their mouths by-and-by. He advised the landlords, who were standing on the brink of a precipice, to use the Land Purchase Act in a just and equitable spirit, and not stand out for a high price, because they would not get it, and the day might come when they would get nothing at all. He advised the tenants that where a fair offer was made by the landlord there was nothing to be got by refusing or holding out against it.

At the Diocesan Synod at Armagh on Tuesday it was announced that Mr. Donagh, J.P., had bequeathed £25,000 and an annual donation of £600 to the Church of Ireland.

A deputation representing the National teachers of Ireland waited on the 7th inst. upon Dr. Walsh, Roman Catholic Archbishop of Dublin, and Dr. Donnelly, Bishop of Clogher—those two prelates having been nominated by the hierarchy to receive the deputation—for the purpose of stating the views which the teachers entertain of the inadequate remuneration they receive for their services. The Bishops having entered fully into the subject, promised to represent the case made by the deputation to the hierarchy, with a view of seeing how the legitimate claims of the teachers can be met.

POLITICAL AND PERSONAL.

The Marquis of HARTINGTON attended a Liberal demonstration at Rawtenstall on Saturday, and said the Roumelian difficulty came in rather opportunely before the general election. He had no confidence in the foreign policy of the Conservative Government, which was as rash and dangerous now as six years ago. The late Government did not claim that their policy in Egypt was a success, but he contended that when they were confronted with a choice of evils they chose the lesser evil. He considered the Liberals were certain to return to power at the general election, but he could not promise the working men any legislation which would immediately improve their position. There were practical difficulties in the way of free education. As to the land question, he concurred with Lord Salisbury in preferring that a voluntary rather than a compulsory power of purchase should be given to local authorities.

Lord DERBY, speaking at Blackburn on Saturday night in support of the candidature of Mr. J. Gerald Potter, the Liberal candidate for the Darwen division of Lancashire, said there were only two practically possible lines of policy open. Lord Salisbury's recent speech was a proof that a purely Conservative policy—a system of keeping things as they were—was not on the cards. There was a restlessness, a passion for reform afloat, which no section of politicians could resist. He did not know exactly what the Tory Democrats intended to do, nor did he think they knew themselves; but he could guess pretty accurately the lines upon which they would be likely to travel. They required to distract the public mind from questions of internal policy, and the surest way of doing that was to embark in a dashing and costly foreign policy. A reckless foreign policy and a spendthrift home policy were the natural expedients of what was called a Tory Democrat when run closely by his opponents.

Mr. ASHMEAD-BARTLETT, addressing a large meeting at Chester on Monday night, adverted to what he called the inopportune disturbance which had broken out in the cockpit of Eastern Europe, the Balkan peninsula. He reminded Mr. Chamberlain, whose delight at the *coup d'état* had been simply frantic, and who raved and menaced and tore his hair with glee over it, that the separation of Bulgaria from Eastern Roumelia was by no means the work of our Envoys alone. The big Bulgaria which Russia had created right across the Balkan peninsula was an object of detestation not by any means to the Turk alone. It was denounced by Austria, it was strongly opposed by all the other nationalities in and near the Balkan peninsula, by Greece, by Roumania, by Servia, by Albania, and by Montenegro. And now we saw the other Christian races of that country most vigorously protesting against this aggrandisement of the Bulgarians, and protesting much more loudly than Turkey. No one could grasp the EasternQuestion without realising that its real factors were two—the first, the multiplicity of diverse and antagonistic little semi-barbarous races that were crammed together in the south-east of Europe; and the other, the ambition of Russia to possess the queen of cities, Constantinople. At the present time Servians, or Greeks, or Albanians would infinitely prefer Turkish rule to Bulgarian, because the Bulgarian rule was more oppressive and less tolerant. For his part, he had always hoped to see the Greek race succeed the Turk if the Ottoman Empire was doomed to break up. The Greek was the friend of England by tradition, by political and commercial interest, and infinitely superior in civilisation and humanity to the coarse and brutal Bulgarian.

The PRESIDENT of the BOARD of TRADE spoke on Monday evening at a meeting held at Queen's Park Hall, in support of the candidature of Mr. Lionel L. Cohen for North Paddington. Mr. Stanhope said in the great contest on which they were entering there was very much to encourage the Conservative party. There was a united and loyal party, steadily growing in numbers, in legitimate discipline and energy; there was a leader in whom all of them had confidence, and on whom had descended not unworthily the mantle of the distinguished statesman who in past times they had so much revered; and, finally, they had a cause that demanded the sympathy of all Englishmen, because it was above all things the cause of England. He would not say much of the programme of the Liberal party, for a more hazy document had never proceeded from mortal pen. It covered atheists and, unfortunately, also many Churchmen. It covered Red Republicans and some Loyalists. It was a programme as elastic as anybody liked to make it. There was no spot on the earth's surface where it could be said that the late Government had done good, while the wanton extravagance of its expenditure had embarrassed the finances both of England and India. As to home affairs, the policy of one member of the Liberal party was by no means obscure, for he had told them in most outspoken language the objects he proposed to attain, and that if he did not attain them he would take no part or lot in a Liberal Administration. Lord Hartington had devoted three columns to prove that he did not agree with the principles of Mr. Chamberlain. He put forward mildly opinions of his own, and said if the people preferred those of Mr. Chamberlain he would give way to that right honourable gentleman. But rash and dangerous schemes were not now even confined to Mr. Chamberlain; for nothing more dangerous had ever been read than a passage in the speech of Lord Derby on Saturday, in which he said—"Most people think it a misfortune that the State should have to pay in perpetuity more than twenty-two millions a year to fundholders who have absolutely no duty to perform in return for what they receive." That looked as if the Liberals were prepared to attack not only landowners, ship-owners, clergy, and other classes of the community, but also the fundholders, who had lent money at moderate interest, the faith and honour of the State being pledged to its redemption. The Conservative party meant to adhere to the traditional policy of which they had always been champions—they would strengthen the local liberties of the people, maintain the Church, retain religious education, uphold the rights of property in their widest sense, and extend to householders in the counties a larger share in the government of those counties.

Sir Richard A. Cross attended a meeting at Abingdon on Monday night in support of the candidature of Mr. Philip Wroughton, M.P., for the Northern Division of Berkshire. He said they had had in the last day or two three speeches from persons of great weight in the country, and who were called moderate men—Mr. Goschen, Lord Hartington, and Lord Derby. The last-named said that what was wanted for the Liberal party in order to succeed was union, moderation, and energy. That made one almost pity the Liberal party at the present moment, because he did not think it possible they could have union; for they could only have it upon one distinct understanding, which was that they were to give way to their Radical adherents, Mr. Chamberlain, Mr. Morley, and Sir Charles Dilke. Certain questions had been raised which touched their vital interests. There was the disestablishment and disendowment of the Church, and that he should oppose to the utmost of his power. It was not the amendment or reform of the House of Lords which the Radicals wanted, but its abolition. They might depend upon it that there were a great number of Sir Charles Dilke's followers who would not only disestablish the House of Lords, but would disendow the members of it if they could. Lord Hartington said nothing on that point; but Mr. Goschen, he was happy to say, stoutly maintained the necessity of the House of Lords. The proposal for free education was one of a most insidious character. Were all the necessaries of life, clothing and food, as well as education, to be provided by the State? and, if so, what became of the independence of the working man? He believed the proposal for free education had been brought forward with the view, if possible, to damage the Voluntary denominational schools. Mr. Gladstone, in 1874, tried to bribe the people by promising to abolish the income-tax; but the people saw through that, as they would see through the new bribe as to land. He was strongly in favour of a much larger number of persons possessing land than at present, because the more who did so the more would become Conservatives. But he would say, do not put men with small capital in possession of small farms, or men with no capital in possession of pieces of land which they could not occupy in justice to themselves; because if they had bad seasons, or their animals died, or their crops failed, they would be ruined, and that would not be a kindness to them. He was in favour of an Englishman raising himself naturally, and not artificially.

Mr. Childers on Monday evening addressed a large meeting of the electors of Pontefract. He said, with regard to the House of Lords, if it could not be thoroughly reformed now, it should be let alone until it could be converted into a legal senate. He was strongly opposed to Disestablishment, while advocating much Church reform, whereby the Church as a whole should have control over its finances and management, and that the remuneration of clergymen should be regulated by work and length of service. The sale of livings he would absolutely prohibit. He believed there should be a division between Imperial and domestic legislation in Ireland, the former to be dealt with by the Imperial Parliament and the latter locally. He favoured a reform of county government in Great Britain by the creation of small Parliaments popularly elected. As to free education, he was opposed to any disturbance of the educational settlement of 1870.

Mr. W. H. Smith and Lord A. Percy took leave of their constituents, the electors of Westminster, at St. James's Hall on Tuesday evening. Mr. Smith said the recent speeches of the Liberal leaders showed that Conservatives had only to stand aside and the Liberals would destroy one another. Mr. Childers had virtually proposed a Repeal of the Union with Ireland; was that done with the acquiescence of his colleagues in the late Government? In respect to education, Mr. Smith contended that some religious instruction should be given to children, the parents deciding what kind it should be. He believed that the free schools agitation was being used by some persons as a lever to obtain secular education, and if compulsory education were to mean compulsory secular education that would be resisted by all the power that belonged to men who believed that religion was necessary in this life and for happiness hereafter. There was scope for administrative reform in connection with the Admiralty as well as other spending departments, and he hoped some opportunity would be afforded to him of effecting these reforms. Referring to the depression of trade, he declined to express an opinion, and was not prepared to accept the verdict that it was free trade; but, whatever the cause, it was the duty of the Government to look into the subject and use its best endeavours to remedy a state of things so disastrous.

Mr. Goschen addressed a Liberal meeting at Haddington on Tuesday night. He said he saw nothing in Lord Salisbury's speech to seduce Liberals away from their allegiance to their leaders and from the principles they had hitherto advocated. It was not enough to have their own reforms offered to them by their opponents. In Lord Salisbury's programme there were sentiments, nobly expressed, with which he cordially agreed, with regard to Imperial federation; but those views, long before Lord Salisbury's manifesto, were stated by Lord Rosebery. The right hon. gentleman dwelt strongly on the necessity of whichever party was returned to power carrying out the foreign policy of the late Government. Unity on this point was essentially necessary, in order that the dignity of Parliament and the integrity of the nation might be maintained. While admiring Lord Randolph Churchill's talents, he cautioned the country squires against being led too far by the education which he desired to impart.

Mr. Chaplin, M.P., speaking at Crieff on Tuesday night, denounced Mr. Chamberlain's scheme for repeopling and recultivating the Highland glens by means of the assistance of the local authorities as the wildest scheme ever propounded by a statesman. He was sceptical as to the success of any system of peasant proprietorship; but if the experiment were tried at all it should be in some part of the country, as for instance on Lord Rosebery's estate in Buckinghamshire, where the conditions were favourable, and not in the Highlands, where all the necessary conditions to success are wanting. Why, he asked, did Mr. Chamberlain insist on compulsory expropriation? With the enormous quantities of land which are in the market at this moment, with hundreds of owners not only willing but desirious to sell, what could be his object in insisting on compulsion? And why could it not be left to the voluntary action of the two parties who are concerned?

Mr. Chamberlain on Wednesday night addressed a large gathering of the Liberals of Wiltshire at the Market Hall, Trowbridge, which was presided over by Mr. G. P. Fuller, the candidate for the division. A vote of confidence in Mr. Gladstone, and approving the policy marked out in his Manifesto, having been passed, the right hon. gentleman addressed his audience at considerable length, adverting first to the past legislation promoted and supported by the Liberal party, from the repeal of the Corn Laws down to the recent Reform Act. These improvements, largely affecting the agricultural class, he asserted had been effected in the face of the persistent opposition of the Conservative party and the landed gentry. He then replied to Lord Salisbury's challenge to him to vindicate the charge he had made that the noble Marquis when in office had acted in a manner directly opposed to the policy he had supported in opposition. In reference to the State Church, he admitted that the question of its continued maintenance could not be finally settled in the Parliament about to be formed. The right hon. gentleman ridiculed the proposals of Lord Salisbury in reference to local option and Sunday closing, and said that the Liberal party were prepared to entrust those questions to the local authorities to be established throughout the country. He claimed credit for his party that they had enunciated a complete scheme of local government, and spoke strongly in support of the right of free education for the whole of the people to be provided by the State. The right hon. gentleman had an enthusiastic reception.

Colonel Stanley, speaking on Wednesday night at Burnley in favour of the candidature of Mr. H. H. Wainwright for the representation of the borough, said he looked forward with no apprehension or fear to the extended electoral powers which had been conferred upon the people of this country. He claimed that by the exercise of firmness and ability Lord Salisbury had successfully managed foreign affairs since he came into power. It was from a want of firmness that their predecessors were fettered and restrained in their action, and in many respects fell short of what the country had a right to expect of them. The want of unity in the Liberal party was evidenced by the different opinions held by the leaders with regard to Ireland, the Church, free education, and land. There was no such difference among Conservatives.

Mr. Goschen, M.P., addressed a meeting in Glasgow on Wednesday night, his audience being the Junior Liberal Association. The principal topic on which he touched was the question of taxation. He remarked that this was the subject which must occupy the attention of a Liberal Government in the future. Land, he said, must bear its burden as well as movable property, but capital should be only assessed similarly to other profits from industry. Colonial federation was a subject, he also said, of the utmost importance in order to bring the English-speaking communities into closer touch.

Lord Randolph Churchill has issued an address to the electors of the Central Division of Birmingham. After referring to the failures both at home and abroad, of the late Administration, Lord Randolph describes the policy of the Conservative party. Lord Randolph concludes his address in the following terms:—"The people, in the widest acceptance of the expression, are now, for the first time in the history of England, called upon to decide and define their future. If they are guided by reflection and by knowledge, they cannot err. But if, unmindful of the last five years, they recur, like the constituencies in 1880, for government and for policy to those who have so misled them and betrayed them, I, in common with the party with which for twelve years I have acted, will patiently accept their judgment; but history will mourn and will wonder long at the blindness and the folly—aye, even the insanity—of a people who, called to the more free and perfect enjoyment of their ancient liberties, deliberately, and in spite of warnings, writ large and full, flung away a priceless heritage and consigned to the grave of the past a great and glorious empire."

Mr. Bright opened a new club and library at Street, Somersetshire, on Monday. Addressing a large audience, Mr. Bright dwelt on the question of free trade, contrasting the advantageous position of wages in that district now as compared with 1845. As to the subject of free education, Mr. Bright remarked:—"I think a great deal may be said for free schools under many circumstances; there are some things that may be said against them. But this at any rate I will say against them, that I think, as a mere burden upon parents, the payment of a penny, or twopence, or threepence, for a child for his week's education is not a burden from which conscientious parents ought to shrink. That is my view, because, after all, I suppose there are very few labourers' families who pay more for the education of their children in a Board school than perhaps the cost of a quart of beer in a week; and I think that parents have a duty to their children whether the law is disposed to enforce the duty or not. On the mere ground of saving what have been called taxes to the parents, I do not thiuk I should be much in favour of abolishing the pence of the children. There are matters connected with it that might modify that opinion, but I will not deal with them; I do not in the least object to the freest discussion of the question, and whatever may be the conclusion to which the country, after that discussion, comes I shall feel myself at liberty to accept it with the greatest possible satisfaction." Having made an allusion to the educating power of the press, Mr. Bright turned to the land question, and said:—"What I want with regard to the landed system is not many or any new-fangled propositions; but first to remove all the obstructions which the law puts in the way of the easy transfer and division of land. I am one of those who believe that when that has been done, it may not be necessary to any considerable extent to step out of your ordinary rules and common principles with regard to its division.

Mr. W. H. Smith, speaking at a meeting of Conservative electors of the Sudbury Division of the county of Suffolk, held in the Corn Exchange on Thursday evening, to promote the candidature of Mr. Weller Poley, said the past session was a very anxious one. The Conservatives were reproached for bringing forward Votes of Censure upon Her Majesty's late Government for bringing disgrace and dishonour on the country. It was the duty of the Conservatives to bring forward these votes. The Government fell, and the Conservatives were called upon to undertake the responsibility of government when the prospect was darker than at any period since the Crimean War. They took office, and the result had justified the confidence reposed in them. The Conservatives had restored the conditions of things in Egypt satisfactorily. Lord Salisbury had been able to avert the terrible consequences of a European war. These dangers had to be faced at a period when the condition of the trade and industries of England was going from bad to worse every day, and when people were less able than at any recent period to bear the burdens which the enormous expenditure of the country imposed upon them. It was for the electors to say whether they would have a Conservative policy, a policy of peace, or a Liberal policy, which was one of bluster and defiance. Circumstances had occurred within the last few weeks which had been made a subject of reproach to Lord Salisbury with reference to Eastern Roumelia. Lord Salisbury had been reproached because the treaty which he assisted in making had lasted only seven years. Those were seven years of peace, and if one could make a treaty which would secure peace for seven years even, and the postponement of the evils of a European war, he thought they would agree with him that the object accomplished was well worth the labour spent upon it. What was the intention of Her Majesty's Government? It was to maintain the peace of Europe by all the means in their power, and to use all the influence in their power to avert the threatening dangers, and to prevent any disturbance which would bring down the armies of Russia and Austria into the districts of Bulgaria and Eastern Roumelia, which might perhaps extinguish the Turkish Empire in Europe. They had, at all events, the courage to say that they did not desire to witness any convulsion which ought to be postponed, and which nothing but the paltry and party ambitions of peoples wished to bring about. As to trade, the present condition of things was a matter of the deepest concern to the Government, and they had directed that an inquiry should be made. They wanted the working man to tell them where the shoe pinched him, and for the manufacturer to say where his market had gone to. He was in favour of the most complete freedom so far as land was concerned. He desired that every man who wanted a piece of land should be able to get it; and that a man should have the freedom to hold his land or to quit it. If they destroyed confidence they destroyed the wealth of the country. What was wanted was more employment, and this also was dependent upon confidence, which could not be had unless they sent men to Parliament conscious of their duty to their country.

Lord Rosebery, speaking at Paisley on Thursday night, referred to the condition of Ireland, remarking that the Tories had formed an alliance with the Parnellites, although this was denied. Alluding to boycotting, he observed that the Tories, nevertheless, had determined with a light heart to do without the boycotting clauses of the Crimes Act. After condemning the asserted alliance as a new and dangerous feature in politics, he referred to the Colonies, remarking that as they became more fit for local government and home rule they would be eager for it.

Mr. Childers, addressing a meeting at Knottingley on Thursday night, said that in regard to the Afghan frontier Lord Salisbury had carried out the policy initiated by Lord Granville, and he hoped that that policy would result in a pacific solution of the delimitation of the frontier. With respect to Bulgaria and Roumelia, Lord Salisbury had wisely abandoned the position which he took up at Berlin. As to Egypt, they knew little of Sir H. Drummond Wolff's mission, but that gentleman, it might be said, thoroughly understood the question. There were signs of trouble in Burmah and Zanzibar, but he thought that the Government might be trusted to watch our interests in both those countries. Respecting home matters, he defended the financial schemes of the late Government.

Mr. John Morley, speaking at the annual meeting of the Newport Liberal Association on Thursday evening, declared the programme which Lord Salisbury had submitted to the country at Newport in the previous week to be the most flimsy, unsatisfactory, unworthy, and insincere programme that was ever submitted by a great Minister to a great country. In alluding to the Irish question, he said that he should not be surprised if the Government were now devising some plan by which the government of the United Kingdom could be carried on without the Irish Nationalist members remaining in Parliament. He should like to see Mr. Gladstone crown his Irish legislation by giving to Ireland a system of government which should meet her highest claims, and leave Great Britain free to go on with her great work in the world.

The following letter has been received from Mr. Gladstone by Principal Rainy, in reply to a statement signed by eight leaving Nonconformists in Edinburgh on the subject of Disestablishment, in which reference was made to Mr. Goschen's interpretation in his Edinburgh speech of Mr. Gladstone's position:—

Hawarden Castle, Chester, October 9, 1885.

Rev. and dear Sir,—I am at present rather pressed by applications from various quarters, and in different senses, for further declarations on the subject of Established Churches, and I am fearful lest if I answer these I should bring about confusion and ambiguity, which have thus far been avoided. At the same time I fully admit the title of my constituents to put to me their own questions at their own time; but I would ask them to reserve details until I come among them, if they think, as I do, that I can sufficiently reply to the letter of yourself and your co-signatories without them.

Besides the reason I have already given, I am reluctant to appear as a critic upon anything that has been said by my old friend and colleague, Mr. Goschen. Leaving, however, to every reader of my address his liberty of interpretation, I may observe that since I came to Midlothian, in 1879, I have endeavoured constantly to leave the question of disestablishment in Scotland to be dealt with as a Scottish question by the Scottish public, and it is not for me, without presumption, either to force it forward, or to hold it back.

It will have been observed that the particular observations in my address relate to the Church of England. I have, in fact, simply adhered to the mode of action indicated by Lord Hartington some years ago; and in offering advice to the party at large as to what may be called a local disestablishment, I have not anywhere attempted either to fix a time or to recommend a course for the action of bodies or of persons.

I remain, most faithfully yours,
W. E. Gladstone.

A correspondence has taken place between Mr. Gladstone and Sir Michael Hicks-Beach in reference to a statement made by Sir Michael at Salisbury that the late Government had determined to relinquish the boycotting clauses of the Crimes Act because they had been found incapable of effecting their object. Mr. Gladstone wrote to Sir Michael Hicks-Beach, pointing out that if he was not misreported he was in error. He said: "It is within my knowledge that the late Government had not advised the abandonment of the clauses, and it is my opinion that they were regarded as powerfully tending to the repression of the offence." Sir Michael replied:—

The sentence which you quote from my speech at Salisbury contains two statements:—

1. That the boycotting clauses of the Crimes Act had been found to be incapable of effecting their object.

2. That, because of this, our predecessors in office had determined to relinquish them.

On the first point I can only say that I entirely adhere to the statement I made, for I believe it to be a fact, that the practice of boycotting, so far from being repressed by the Crimes Act, had grown up under it to very considerable dimensions before the present Government assumed office.

It is clear from your letter that I have been misinformed on the second point. I regret my error, and shall readily concur with you in correcting it by the publication of this correspondence.

Sir Michael then proceeded to suggest that although the Government "had not advised the abandonment," they had not "advised the renewal" of the clauses. To this Mr. Gladstone replied by setting forth as follows the views of the late Cabinet as to the Crimes Bill before the debate of the 8th of June:—

1. As already known, we had, a considerable time before that date, formed our opinion that there was no ground, in the condition of Ireland as it then stood, for renewing what we conceived to be the coercive clauses of the Act.

2. As to the clauses which might be generally termed procedure clauses, and the most important of which related to special juries, change of venue, and boycotting, our opinion was not that they should be absolutely re-enacted, but that the Viceroy should have power to put them in force, together or separately, as and where he might see cause.

3. The single point which remained for further consideration was whether the provisions as to boycotting, of which we had resolved to recommend the retention, should remain in force unconditionally throughout Ireland, or should, like the other provisions, be left subject to Executive discretion.

The revision of the lists of voters in the City of London being completed, it is announced by the Conservative Association that the new register shows gains on householders, 305; and, after deducting 29 for losses on livery and lodgers, the net gain is 276. The present strength of the party is calculated as follows:—

Conservative majority existing at election, 1880	...	...		4,445
Conservative gain on revision, 1880	...	...		341
Conservative gain on revision, 1881	...	...		522
Conservative gain on revision, 1882	...	...		445
				5,753
Deduct Liberal gain in 1883	...	...	...	70
				5,683
Add Conservative gain in 1884	...	...	...	43
Add Conservative gain in 1885	...	...	...	276
Present Conservative majority	...	...	...	6,002

The committee of the Land Nationalisation Society has formulated the following resolution, which is to be submitted to the new House of Commons, and has asked the co-operation of other societies established for the reform of the land laws in securing its passing:—

Whereas, by the Constitutional law of England the absolute ownership of the soil so frequently claimed is expressly denied to any subject, and is vested in the State, it is hereby resolved that all land legislation shall be so framed as to assert and give effect to this fundamental principle of permanent State sovereignty.

Dean Vaughan having been asked to state his views as to the right course to be taken by Liberal Churchmen at the general election who were opposed to Disestablishment, the Dean has addressed a letter to a clerical friend, in which he says:—

I have been led to the conclusion that nothing would be more disastrous in the result than making Disestablishment a unanimous Liberal measure, by withdrawing from the Liberal ranks all who are against it. If Liberal Churchmen go over to Conservatism on this sole ground they lose all their influence in preventing liberation from becoming synonymous with Liberalism, and when this is done, if it ever is done, then the only check upon the terrible calamity of Disestablishment will be withdrawn, and the party of progress will at once take it for their cry. While there remains a large body of Liberal Churchmen sternly set against Disestablishment, so long we may hope that the Liberal party as such will hesitate to pronounce in its favour. The party of progress is sure to be the party of the long future. Let us try to make it plain that Disestablishment means not progress but retrogression.

Peterborough King's School, which for centuries has been conducted at Beckett's Chapel, Cathedral Precincts, having outgrown its accommodation, new buildings in the Tudor style have been erected, and were opened on Tuesday by the Dean in the absence of the Bishop. He contended that sound learning and religious education should indissolubly be bound together. Speeches were also delivered by Earl Fitzwilliam, Lord Burghley, M.P., and Mr. S. C. Buxton, M.P.

Intelligence has been received at Royston of the death, in Scotland, of Mr. John Hampden Fordham, of Melbourne, Bury, Cambs, and Phillimore-gardens, London. Mr. Fordham actively identified himself with the British and Foreign Bible Society. He was Prime Warden of the Fishmongers' Company, and presided at the great meeting held in honour of the Malagasy Envoys on the occasion of the protest against the French action in Madagascar.

The Church Congress.

CONGRESS HALL.—Friday.

The final sitting of the Congress commenced in the morning in the Congress Hall, under the presidency of the Bishop of Winchester, the subject for discussion being

THE SPIRITUAL LIFE.

The first paper was on "The Intellectual Trials of the Spiritual Life," by the Rev. H. Footman, who said the trials which beset this life, "through the aides" of the intellect, were many and mighty, and were felt by a constantly increasing number of men and women throughout the civilised world. They would be still more widely and deeply felt in the coming generation. It was necessary, then, that these trials should be faced steadily, bravely, and at once, although any earnest effort so to face them might involve much reading and thought, much speech and listening, which could not but be painful. Conscious communion with God, however, through contrition and confession, through prayer and praise, through Scripture and Sacrament, must beat least as precious to man as his bodily health. There were moments when they realised the frailty of their capacities, even at their best, and when they felt unusually sensitive to the Agnostic's reproachful imperative, as he commanded them to desist from the essentially unreasonable task of attempting to place their finite and fragile minds in a position of intelligible relation with that Absolute One of which they only knew that they could know nothing. This backward philosophy was a great trial; and, carried out consistently, this backward philosophy would prove as destructive to the science of Nature as Agnosticism was to the knowledge of God. It would justify the senses in their rebellion against the process of being overhauled by the intellect. Not backwards, then, would they bend their glances, but forwards and upwards to their Father's face. And at this point he should be able to bear the trial which distressed many when they were confronted by the "uniformity of Nature," and by the assurance that to speak of the violation, or even the suspension, of a law of nature was absurd. Man had certainly been able, through the exercise of his will, to modify phenomena, and the greater his knowledge of the observed sequences of phenomena, the greater had become his power of making them subservient to his intelligent purposes. But the shadows of another trial were often over them. The black philosophy approached—the philosophy not only of intellectual, but of moral despair. Philosophic and popular pessimism seemed determined not to let them alone, and there were moments when they seemed peculiarly sensitive to the influences of this philosophy. At such seasons in stepped the pessimist, and assured them that he had weighed carefully every pain against every pleasure, and found that human misery in the long run always outstripped human joy, and that, although this was the best of all possible worlds, yet it was so bad that it were better not to be. The idea of a future life, in which the soul might find a weight of glory which should compensate for the pains of this, was, he assured them, completely without foundation. He thanked the pessimist for forcing him to undertake a renewed consideration of the awful mystery of suffering, and also for making him understand that he was not only degrading himself, but was almost sure to be disappointed when he made soothing or pleasing sensations his end and aim, and still more for helping him to realise, as he had never done before, that what natural religion could not do Christ could. The Word of God Incarnate, suffering, dying, alive again, was surely God's great answer to our baffled yet yearning souls when they were stooping beneath the weight of thoughts to which the black philosophy gave birth. Finally, with reference to the moral teaching of Our Lord, he believed that, while the world could scarcely contain an entire generation of men who disregarded it, a generation utterly in harmony with Christ's teaching would even now be the best security for the peace and purity, as well as for the true nobility, of man. Here, as elsewhere, they would find that the Eternal Sun of Righteousness, although He enlightened all worlds, was none the less the light of this world too.

The Rev. J. E. C. Welldon said that the question was whether the intellectual man was competent to deal adequately with the spiritual word, or whether, rather, there were not elements which hampered the purely intellectual element in man in its attempt to deal with the spiritual word. Man's nature, it might reverently be said, was a sort of Trinity in Unity. The pursuit of knowledge was so absorbing as to leave little force, if the pursuit was unremittingly carried on, for spiritual exercises. It was said that the late Mr. Darwin, in a moment of frank egotism, confessed to being destitute of the faculties of poetry and religion. If that was so, there was a grave deficiency even in that mighty intellect. Bacon had said that he who was wholly given up the study of second causes became dulled to the contemplation of the Great First Cause. Thus the exclusive study of social science and the extreme specialisation of modern times were themselves adverse to the development of the spiritual life. He who was conversant with the certainties of mathematics was apt to be impatient with the probable and contingent evidence upon which in history and ethics we were compelled to rest our conclusions. It was for that reason that philological studies had such value from the point of view of their bearing upon ethical questions. It had been cleverly said that the modern intellectual world was a Tower of Babel which like its original would inevitably fall from the inability of its inhabitants to understand each other's language. It was always hard to attain belief in Christianity from the intellectual side alone, and the pursuit of physical science made it harder; but when that belief was attained it was prized as an inestimable treasure. But perhaps the greatest danger of these days was that the religious instinct would gradually diminish or disappear altogether. The best remedy for such a state of things was a careful study of the conditions and of the best means of intensifying the spiritual life.

The Rev. Charles Gore said the great evil with which we had to contend was that spiritual facts were so apt to be dimmed. and clouded by the pressure of the material world. The remedy was in the habit of contemplation, which would give a relative substantiality to the phenomena of the spiritual world. Then in a vague way the facts of the spiritual world appeared in a vague and indefinable way to be incredible. With respect to particular doubts and difficulties it would be found that they affected not the truth of the Gospel, but some parody of it with which one's mind had been unconsciously preoccupied. But the chronic habit of doubt and negation was a different matter, and the remedy for it was the habit of making objective acts of faith, as was recommended by Jeremy Taylor. Then there was the evil of excessive intellectual curiosity. After all, as the Dean of St. Paul's had well said, all our knowledge was but a tendency to know. When he reflected on the infinity of the Divine love in its utter self-abnegation and self-sacrifice his faith felt impregnable. But when the speculative habit was indulged in and we attempted to reconcile the infinite love of God with the unrelieved, unremorsed severity of our Lord's denunciations of sin, we should cure ourselves of this by bearing in mind that God has willed that we should be under a discipline of ignorance. A further difficulty was in the current belief that the intellectual world was against the faith. But none of us could escape the duty of recognising our inalienable responsibility for our own acts and beliefs. Religious persons were often told that they really rested their faith not upon the evidence, but on the authority of some teacher. That might be so; but was it not equally true that others disbelieved, not because they had examined the facts, but because Spinoza or Huxley disbelieved. But the principle of authority was a sound one in its proper sphere; and in the world of physical science we should accept the authority of natural philosophers, but in spiritual matters we ought to follow the judgment of men of spiritual discernment. Then we should balance the authority of the spiritual teacher against that of the physical inquirer. It would be found that the authority of the former was quite as concrete and intelligible as that of the latter.

The Rev. H. W. Webb Peploe read a paper on the second subject—namely, "The Respective Influence of Devotion and Work in Forming the Spiritual Life," in which he condemned all attempts to cultivate the spiritual life to the complete height of material things. Man was a composite being, and one important department of his nature could not safely be ignored. All attempts to find perfection in the hermit's cell could issue in nothing but narrowness and disappointment. There was equal danger in over-activity, and the safe mean was to harmonise the two elements and make one the compensation of the other.

Prebendary Baker, Headmaster of Merchant Taylors', spoke on the same subject, in which he dwelt upon the frequent declension in young men from the religious habits and practices in which they had been brought up. This declension rose in many cases from imperfect and indefinite instruction in Christian doctrine. The remedy was definite and precise instruction in schools of all classes and clearer teaching in sermons. Especially ought the public catechising to be carefully carried out. Then short services in the middle of the day, which had been so useful in London, and also the formation of religious brotherhoods for particular professions, such as the Guild of St. Luke for the medical profession, or that of the Holy Standard for the Army.

The third subject was introduced by

Canon M'Cormick, who laid it down that the difficulties of private devotion lay entirely with ourselves. Sin and its effects had created the difficulties. Our fallen and corrupt nature manifested itself in all our misconceptions about prayer and in all our unsatisfactory approaches unto God. In our approaches to God we were only too frequently careless, formal, cold; incapable of concentrated thought; without proper method, habit, and definite purpose; selfish and unwise in desire, foolish in expression, ignorant about ourselves and the good God, because our moral and spiritual faculties had been impaired through sin. No greater mistake could be made than to suppose that we could command a spirit of prayer whenever we liked or that private devotion was an easy task. Hence it was that at our stated times of prayer we should not hastily or inconsiderately rush into God's presence. One of the most essential aids to private devotion was reflection. Yet, alas! it was in this respect we so frequently failed, particularly in the exciting and busy age in which we lived. When our private devotion was languid, and our own needs and desires would not at all press upon our souls and get real form and life, we might turn to intercession as an aid, and we should often find that consideration for the wants of the Catholic Church, of our own branch of the same, of Christians belonging to a special locality, and of individuals, and earnest supplication on their behalf would so invigorate us that we should be able to return to our own circumstances and requirements full of energy and bold determination. This likewise was true of praise—that element of private devotion which was far, far too frequently neglected. Praise was the best remedy to get rid of coldness and formality. Though God was able to do exceedingly abundantly above all we asked or thought, there would be some correspondence between the thing sought for and obtained. It was our privilege, it was our wisdom, it was our joy, to seek for the highest and best of all mercies and blessings.

Prebendary R. F. Wilson analysed the helps and hindrances of devotion, the dryness of spirit in oneself, and the "unmannerly distractions" of this bustling age. He recommended early rising and early devotions and meditation which would anticipate these distractions, and the habit of making frequent short prayers at intervals during the day, especially at the canonical hours. He especially deprecated the habit of castle-building, which was much condemned by writers on prayer, as it always tended to vanity and self-glorification.

Canon Eliot also spoke, and

The Bishop of Winchester, in concluding the meeting, said that he came to learn rather than to speak; but as the Bishop of the diocese it was his duty to say a few words. One of the main reasons for the prevalent unbelief and the penumbra of doubt which encircled the faith was that we were always beginning at the wrong end, picking holes and finding difficulties. It was easy to destroy, but the great thing was to construct, and the old motto "*Laborare est orare*" had a sound foundation in Scripture; and the converse was also true, for we all at times felt that all the success of our work depended upon prayer; and hope was also a necessary element, and we should above all fight against the too prevalent pessimism of the day.

Subsequently the following resolution:—"That this Church Congress desires to bear witness to the noble self-sacrificing services of the late Earl of Shaftesbury in the cause of religion and philanthropy, and to express its respectful sympathy with the present Earl and the members of his family in their sorrow," was unanimously accepted.

In the afternoon a comparatively limited number of members met to consider

LEGISLATIVE PROPOSALS WITH A VIEW TO THE REPRESSION OF INTEMPERANCE.

Mr. E. Stafford Howard, M.P., who read the first paper, said that it was written before the recent speech of the Marquis of the Salisbury. As the Prime Minister adopted the views of the late Government, any comments made in the paper on the proposals of the late Government would apply equally to those of the present Government. Personally he regarded licensing reform as but one of many remedies for intemperance, but the fallacies which had been provided for the sake of drink under past legislation amounted to a huge system of organised temptation. While the law ought to lay down the *maximum* limits within which the sale should be permitted in the public interests, each local centre should have the power to reduce that *maximum* to any extent, even to the point of total prohibition where public opinion favoured it. He reviewed the scheme of the late Government, the Bill of the Church of England Temperance Society, and the proposal of the United Kingdom Alliance. The scheme of the late Government for licensing by town councils and county authorities, when established, failed to satisfy the Church Society, which thought county areas would be too large, and that the electors ought to vote on the one issue of restriction. The Society's Bill embodied proportional representation; the board was to have absolute power as to the granting or withholding of licences, while compensation was to come out of licence rental. The Alliance aimed at prohibition, but under the Society's Bill it could not be enforced in a parish unless a majority of the board willed it. The Bill was more likely to unite moderate people than was the popular veto of the Alliance. Compensation was to be given in certain circumstances to the holders of on-licences, but this was conceded only as a moral claim. The compensation was not to exceed three years' purchase of the net profits. The board was to be elected for three years; licences should be for three years, when they should lapse. That would avoid future questions as to compensation. If the Church as a body would support the proposals he had made, they would be carried, and their operation would give a great impulse to the cause of temperance.

Canon Jacobs read a paper by the Rev. Canon Ellison, who was unable to attend. He argued that we might desire to sweep away temptation, but we lived in England, not in Utopia. Control should be placed in the hands of the people constitutionally through their representatives, the election of whom would be in itself an education. The principle of specially-elected boards was first formulated at a conference in London in 1868, and it had been endorsed by Convocation, by many temperance bodies, by the Assembly of the Free Church of Scotland, by the Liberal 600 of Glasgow, by the Legislature of New Zealand, and by Sir W. Harcourt. The local option resolution was carried last year with diverse interpretations. Between them there was a fundamental difference. One starting point was prohibition, another was reduction, leading possibly to prohibition when warranted by public opinion. Any attempt to anticipate maturity of consent would prove to be that vaulting ambition that overleaps itself. The public opinion which is essential is not that of temperance reformers only in advance of that opinion, nor is it that of any given localities. The local opinion may be a very pronounced one, but it is local opinion after all, and may be entirely at variance with that of the outside world. It is the opinion of the majority of the nation finding expression in the votes of the great council of the nation. The question, then, is, for which of the two interpretations is the opinion of the country prepared? It is assumed wrongly by a considerable section of temperance reformers that it is prepared for prohibition, and accordingly the attempt is made to narrow down the temperance vote in Parliament to this one particular issue. It is this which is being made a test question to candidates, the adherence to which is proclaimed as the standard of temperance orthodoxy. And this seems so to preoccupy the minds of many excellent men that they have neither the eye to see the possible advantages of what they look upon as rival projects of legislation, nor energies left to assist in carrying them out. Such a method fails to secure the harmonious action of the whole temperance party, ignoring for instance the recorded opinions of the great bulk of the members of the Church Society. Just so far as it goes beyond the opinion of the country, it presents a point, and a very vulnerable point, of attack to the enemy, and compromises the advance, not of legislation only, but of the whole temperance movement. The charge which runs through the whole of such articles as Lord Bramwell's and that of the *Times* newspaper, implied even when not expressed, is that of "compulsory abstinence." The desire to interfere with individual liberty is assumed to be the characteristic of the whole temperance party; to be resisted, therefore, by the moderate drinkers—that is, by the bulk of the nation at large. Let them hold fast to the ground which they occupied in common, and press this upon the Government of the day with a demand for immediate legislation. That demand would not be met under any circumstances without difficulty. They were agreed in demanding that the full and entire control should be given to the people. That this must involve the largest powers of restriction in localities not at present prepared to go further the stanchest prohibitionist will admit; even the professional advocates of the trade have acknowledged it would be well if the houses were reduced by a half. The only moot point is the extent to which this reduction shall go—whether to absolute extinction or not—and the machinery by which it shall be done. This surely admitted of a very simple solution when the measure of licensing reform is before the House. Let us, he concluded, plead for the introduction of a measure based upon the reference to the people. Whatever the measure may be, however earnestly in the meanwhile we may press our own views on Parliament and the country, let us abstain from making the pronunciation of them the Shibboleth of all reform.

Mr. J. G. Talbot, M.P., said that legislation ought to be based on Christian principles. It ought to be in accordance with the popular conscience. It ought to deal fairly between classes. It ought to avoid causes of panic, and it ought to be practicable. If it was not in accord with the popular conscience it would not be stable, and judges and magistrates would not carry it out. It must be fair as between rich and poor and as between different sections of working people, and also as between householders and lodgers and as between residents and strangers and foreigners. No doubt drunkenness was a national evil. It had been the curse of the Jews and of the Romans and of the English people in former days. Local option was not practicable if by that we meant giving the right to a majority in any locality to close all houses of public resort where liquors were sold. Sunday closing everywhere was not practicable. In Scotland the consumption of spirits had increased; there was generally excess of drinking on Saturday nights. In Canada houses were closed from eight p.m. and over Sunday. On the Saturday night people were to be seen going to the savings banks instead of the publichouses. We might close them in the rural districts and in the towns except at dinner time and for two or three hours in the evening. No new licences should be granted against the objection of the municipal authority. The inspectors of houses should be men of a superior class, and drinking houses should not have music licences. We should forbid the sale of spirits to young persons. Municipal authorities should have power to buy up houses for the purpose of diminishing the number. This was less harsh than closing summarily without a conviction. We might also forbid drinking where eatables were not sold.

The Rev. Prebendary Grier spoke strongly in favour of the repression.

The Rev. F. Clark had recently visited Bergen, where the Gothenberg plan is in operation, and he was struck with the abscence of the signs of intemperance. No female was allowed to stand behind a bar, no drink could be supplied a second time within the hour, and the man who supplied the drink was a sworn constable.

The Rev. Canon Blackley thought that whether compensation was to be given or not, the Congress should not discuss the question on the assumption that compensation was to be paid. His mind would be open to conviction.

Mr. Robinson, ex-Chief Constructor in the Navy, opposed the giving of compensation.

The Rev. Mr. Watson, of Christchurch, New Zealand, said there was local option there, and he described its operation. The houses were closed on the Sunday.

Mr. M. Portal said that the local authorities were not responsible for the issue of licences by the Excise. Local option would not do in the places with which he was familiar. The great difficulty of the licensing committee was that they were inundated with memorials in favour of new licences. This showed which way popular control would go.

Several other speakers followed, some denouncing the traffic altogether, and one urged the principle of the Gothenberg plan, that retail distribution should be provided for without pecuniary profit to the person supplying it—a principle which would unite moderate drinkers with temperance reformers, and render possible the greatest amount of good to the greatest number in the shortest time.

The Chairman (the Dean of Winchester) said it was well the Congress had not to pass a resolution, for the discussion exhibited strong diversity of opinion, but the discussion would be valuable in the education of public opinion.

LECTURE HALL.—Friday.

In the afternoon there was a large attendance to discuss the question of

THE BEARING OF CHRISTIANITY UPON THE MUTUAL RELATION OF THE RICH AND POOR—EMPLOYERS AND EMPLOYED.

The Rev. Main S. A. Walrond read the first paper:—De Tocqueville once said, "If the great questions at the beginning of the 19th century are chiefly political, those which will convulse its close will be social." He has been a true prophet. We at least in England are feeling the shake of such questions now. Of purely political questions the interest flags, and political leaders find themselves forced to a new departure, to promise legislative effort in the way of adjustment of social inequalities. He proposed to give an outline sketch of the poor and employed in large towns, and the sentiments with which they regard the rich, and then to examine what attitude Christianity prescribes as to the duty of the rich and employers. The poor and employed may be roughly included in the term wage-earning classes and those below them—sub-divisions of which are roughly those employed regularly, being skilled or competent workers, and the irregularly employed, and those who may form the residuum, the idle and abandoned. The regularly employed are fairly well off; probably in the history of England they never have been better. The irregularly employed are otherwise. They are hardly pushed, and suffer severely at times of depression of trade. The residuum, recruited from the lower classes of labour, increases in numbers and shamelessness, fearing neither God nor man. The temper of the upper classes of labour towards the rich is one of growing injustice, of bitterness, of suspicion, and of class alienation. The poorer classes look at the rich as strangers, whose ways are not their ways, nor their thoughts theirs, and have a bitter sense of contrast in conditions, which leaves behind a spirit of silent enmity. These feelings underlie the cry for social legislation, varying in tone with the class that utters it—from the reasoned appeals of the higher class for a greater share of profits, or a chance of possession of land by constitutional means, down to the indiscriminate hungriness of the residuum for unlicensed appropriation. The light that Christianity bears on the duty of the rich at such a time is, first, investigation into the facts which lie at the bottom of this class alienation; how far they are attributable to the faults of the rich; to try to see both sides, to "look on the things of others," even their opinions, and attempt to put themselves in their place, and to seek to be filled with the spirit of the gentleness of the Saviour; for we seem to be nearing a problem attempts to solve which desolated France, how to reconcile the rights of property and the rights of man—a problem

which lies at the root of all social questions, which can be solved neither by tenacity nor arrogance—a problem in the abstract of two contradictions, but which in the concrete may be found soluble in a community filled and fraternised by the spirit of Christ. The second thing is that we should see our sacred duty as citizens at this time. To shunt all political questions as secular is to be blind to noble opportunities of serving our Master. The clergy have special duties at this time. They stand between both rich and poor. They belong (perhaps too much so) in thoughts and habits to the former; but they are the servants, and, in Lord Beaconsfield's phrase, "the tribunes of the people." The clergy should ask the rich if class alienation is only on the side of the poor—whether the rich are not equally sharers in it; they should speak to them of their wasteful luxuries, and they should urge the wickedness of non-residence on large estates; they should remind them that the only Christian tenure of wealth is performance of duty. For if the upper classes of this country would but use that great reserve of noble qualities which lie hid, too often, under the wretched garb of the vanities of their class life—of justice, of good sense, of generosity, of kindliness—use them with self-sacrificing study and perseverance in the conduct of the difficult social politics of the day, they have it in their power, more than any other class of men, to knit together all classes in the nation, and to advance Christ's kingdom of peace and goodwill. "Bear ye one another's burdens, and so fulfil the law of Christ." And in regard to the poor, the clergy may show sympathy with them and listen to their side of the story, and deny neither their misery nor their wrongs, but explain to them that all is not the fault of the rich, but that other causes—machinery taking the place of labour, over population, competitions, and their own faults, jealousies of labour, strikes, improvidence, drunkenness—have had much to do with their present condition. They may tell them of the dignity of labour and worthlessness of wealth in Christ's eyes, and warn them of Utopias of confiscation, where every one shall sit under his neighbours' fig tree, and, wearing the soft garments which he has never spun, feed on the corn, wine, and oil he has never laboured to produce. It will be an ill thing at this crisis if the clergy are found struggling to protect their Church, and the rich their property, and neither to help the poor. The third thing that the spirit of Christ teaches is that we should try to reach the poor personally. Alienation between classes cannot be remedied by legislation, however communising. Nor can we show sympathy in the tenderest sense of it collectively. The magic touch of individuality is needed, with its subtile but effectivei nfluence. The poor, though it is sometimes offensively denied, have as much individuality of character as the rich—more indeed, for there is a dull stamp of uniformity in "society" which, as Emerson says, makes us see everybody "as reminding us of somebody else." This individual character of the poor is what we must try to get at, though to do so may need patience. The neglect of making the effort is at the bottom of much wasted enterprise, both benevolent and religious. Many are taking part in this Christian relation to the poor. Compared with twenty-five years ago, their number has increased by thousands—some are living among the poor in institutions such as Oxford-house or Toynbee-hall; others are connected with Church or with other denominations, some are members of the Charity Organisation Society; others are free lances, trying their own way; and almost all, however differing, are doing good. Most are professing Christians; but some, yielding to none in bravery, in kindness or self-sacrifice, are not. They have found the intellectual and the theological side of Christianity hard to accept, and they have said, "If our eyes are too dim to see God, we can yet serve man." What should be the attitude of the Church to these last? Surely it should recognise and accept their service. Such men are working in the spirit of Christ, and He may be saying to them, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." Meantime, of many of those whom the Church acknowledges as her children, who worship in her sanctuaries, and give offerings into her sanctuary, what shall be said?—the rich, whose sumptuous indulgencies shame the dignity of human nature, who care not for the poor, who openly neglect plainest duties to them; the idle, who follow each fantastic whim and capricious fancy, and who would think an act of service to one beneath them a folly; the cultured, who have so cultured themselves that they show sympathy for all natures but human nature?

"But Thou, O Lord,
"Aid all this people; let them take
"Example, pattern; lead them to Thy light."

Mr. G. A. Spottiswoode followed:—

"The Bearing of Christianity on the Mutual Relations of Rich and Poor—Employers and Employed," I take to mean the modifications in those relations during the last eighteen centuries which may be fairly attributed to its influence. To which I think may be added also the further developments which may be expected in the future in those relations, if the Spirit of Christ should hereafter more deeply impress the hearts of men, and more completely mould their actions. It is a large subject—one fit rather to fill a treatise than a paper like the present one. Yet, even within such limits, something may perhaps be said which shall stimulate thought as to what the leaven of the Faith has already accomplished or may yet accomplish in this large department of human life.

To obtain any fair estimate of the value of the work of Christianity herein, we must first of all realise what these "mutual relations" were in the age in which Christianity was born into the world.

Within the wide range of the Roman Empire, which in the first centuries of our era may be not incorrectly called the World, these relations were very simple: on the one side, practically unlimited power, including that of life and death; and, on the other side, slavery.

In Palestine itself slavery was a recognised institution. When the infant Church crossed the borders of the Holy Land, at Antioch and throughout Asia Minor, the same system confronted her. And when she passed over into Europe, at Athens and Corinth and Rome, crowds of slaves must have often listened to the burning words of St. Paul and his fellow-labourers in the Gospel.

In Palestine, slavery—at any rate of a Hebrew to a Hebrew—may be said to have originated in debt: a debtor unable to pay became the slave of his creditor. But his slavery was strictly limited; it could be terminated on payment of the debt; and slaves had opportunities of acquiring property, and thus purchasing their own freedom. It would seem that no more than six years of slavery could be exacted for any debt; and that, at the year of Jubilee, all slaves of Hebrew origin were released without exception. Non-Hebrew slaves may possibly not have been treated with equal indulgence and trust; but even in their case the kindly spirit of Jewish law on this subject must have greatly alleviated their condition, and rendered it more endurable than it was in other countries.

I cannot omit pointing out, in passing, that, while slavery of foreigners, arising either directly or indirectly from capture in war, and of Hebrews, arising from debt or poverty, was allowed, an effective blow was dealt by the Jewish law against slave *trade*. "He that stealeth a man and selleth him, or if he be found in his hand, shall surely be put to death" (Exod. xxi. 16). "If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die; and thou shalt put evil away from among you" (Deut. xxiv. 6). In making these provisions, which may seem to be applicable only to Hebrews, the Jewish Church took the sound way of trying to reform herself before she made an experiment on others.

The Greeks jealously guarded their own freedom, and among them slaves were chiefly of foreign extraction, originally captives taken in war, though debtors, even if Greeks, fell by a natural process into slavery to their creditor. In large slave households the majority of slaves were employed as artisans, working either directly for their master or on their own account, paying a daily sum for this permission, perhaps somewhat in the way in which Russian serfs used to be employed.

Historians consider that Roman slavery was at its worst in the first century. In the earlier days of the Republic, the head of the family was absolute master of his slaves; but the smallness of their number, the simplicity of agricultural life, the necessary sharing of labour and food, must have rendered any great barbarity at least uncommon.

In time, however, the victories of Rome, especially in the East, had introduced into the city innumerable slaves and the wildest luxury. The despotic power of the master over his slave survived, while both the simple habits and the religious faith, which in a former age had softened the slave's lot, had both disappeared.

The terrible story told by Tacitus of the execution of the four hundred slaves of Pedanius Secundus, after he had been murdered by one of them, throws a sudden flash of lurid light on the "mutual relations" of master and slave in the first century, all the more shocking from the cold-blooded way in which the historian tells his tale. It was the old rule, he says, that in such cases the whole "family" of slaves who lived under the same roof should be executed. In the debate in the Senate, C. Cassius says: "The disposition of slaves was suspected by our forefathers, even when they were born on their own estates, or even in their own houses, and received every care from their masters. But now," he continues, "that we have nations in our households with outlandish, if any, religions, you will never control such a fermenting mass except by fear." A few senators feebly pitied the number or age or sex of the victims, and the certain innocence of the greater part of them, but the slaves were condemned to death. There was a riot indeed, but Nero lined the streets with soldiers, and the execution was carried out. It was "mos antiquus"—that is all; and the historian goes on to his next subject.

It was not very long after the four hundred unhappy slaves of Pedanius were being marched to death through the soldier-lined streets of Rome that somewhere in the same city, either in the Jews' quarter or in what is now the Via Lata, all unknown to the great world, two men met in a hired lodging: one a prisoner, the other a slave who had robbed and run away from his master. Onesimus, who had fled from Colossæ to escape from the unbearable kindness of the master he had wronged, has found in Rome the teacher he remembered to have seen at his master's distant home. He has confessed his guilt, and has risen up, now "no longer a bondservant, but above a bondservant, a brother beloved."

I venture to think—and it is no very hazardous venture—that in four words of Christ, and in the Epistle to Philemon (the Law and the Prophets, as it were, of this subject), is contained the germ of all the influence of Christianity on the mutual relations of rich and poor, employers and employed, from that day to the end of time. The law is contained in four words: "All ye are brethren." All are brothers—some elder and some younger; some to guide, some to follow; but none to be the property of another. Stoics had, indeed, made fine talk about all men being equal, and virtue alone making the difference between the freeman and the slave; but when we see Cato, the Stoic of Stoics, calmly making money out of the human instincts of his slaves, and deliberately selling them—as many a man would now hesitate to sell even a horse—when they grew old and useless, we see the practical value of all this academical philosophy.

And when the Divine Word acts through Paul and enfranchises Onesimus—not, indeed, from his bodily slavery, but from his spiritual servitude—when it makes him the equal of his master in the sight of God, then, indeed, the slave knows that a new light has risen upon him and his fellows, and that the freedom of the Gospel is more than he could ever have thought or dreamt of.

What are the principles of St. Paul in dealing with Onesimus? He does not encourage him to keep out of his master's way; nor does he proclaim him *ipso facto* emancipated; nor does he say that Onesimus did not still owe Philemon all that he had stolen from him. All rights are respected, all debts paid; yet Paul is no loser and Onesimus is free.

You may say this is all fine writing, yet it will bear putting into common language; and, when so put, the difference between St. Paul's method of righting wrongs and that of some modern professors of the art becomes apparent.

The principle I take to be this, and it is one which reaches beyond slavery to all mutual relations: You must respect everybody's rights, even when you don't like them; and if any one's private rights seem to you to be a public wrong, you must right the matter by putting your hand into your own pocket, and not into other people's.

The world into which the Church was born was a society built on the basis of slavery. A society without slaves never entered into the ideas of ancient philosophers or legislators; nor, we may say, could such States as they were acquainted with ever have existed except upon such a basis. The problem before the Church was how to destroy this mighty fabric of evil. She was a very small body then, and, to all human appearance, very weak; but strong in faith in her talisman, "All ye are brethren," she steadily set to work to loosen bit by bit the stones of this edifice, and gradually to crumble it into dust. For there was and is this fundamental difference between Pagan and Christian ideas of mutual relations in a commonwealth, that the latter knows no "residuum." In this she contradicts some modern politicians. In her fellowship the slave is as good as the prince; nay, the outcast and the poor are her chief care. It has sometimes been thought that they have been almost too exclusively her care.

The first aspect in which Christianity presented itself to the world was as a brotherhood in Christ. Recognising that all men were immortal beings, destined hereafter to an unimaginable development of happiness or woe, bound together by the tie of a common redemption, Christians awoke to a hitherto unrealised sense of the sanctity of all human life and of all human relations. A heathen here and there may have thought it added a lustre to his virtue to be kind to the less fortunate, but heathendom was quite destitute of any feeling of real duty to them. Care for human life and human virtue in the humblest forms—in the slave, the gladiator, the savage, or the infant—was wholly foreign to the genius of paganism. It was produced by the Christian doctrine of the inestimable value of each immortal soul. It is the distinguishing and transcendent characteristic of every society into which the spirit of Christianity has passed.

The suppression of the gladiatorial games is an excellent specimen of the early methods of the Christian Church in dealing with social horrors now happily long extinct. Powerless, at first, to act on the social system, it could do no more than keep itself clear from such wickedness. No professional gladiator could be admitted to baptism till he had pledged himself to abandon his calling; and every Christian who attended the games of the arena was excluded from the communion of the faithful. Gradually, as the power of the Christians began to be felt, laws were enacted which at any rate restricted the area from which the victims of the arena could be supplied. But the gladiatorial games were finally abolished, in consequence of an act conceived and carried out in the true Christian spirit of self-sacrifice. It was at Rome, while the games under Honorius were at their height in honour of the temporary triumph over Alaric the Goth, that the monk Telemachus rushed into the midst of the Colosseum to part the combatants. He perished under a shower of stones flung by the angry spectators; but the games were never celebrated again. Thus the Church, by her own self-sacrifice, rid the earth of a great iniquity.

Such was the action of the Church in a society long addicted to such criminal pleasures: first, keeping herself pure; then, as opportunity arose, abridging the iniquity wherever she could; finally, by a heroic deed, shaming an evil world out of its baseness. But when New Rome, Christian Constantinople, arose, there was no Colosseum, no amphitheatre to be polluted with the blood of slaves slaughtered "to make a Roman holiday." Christianity alone, says Lecky, was able to tear this evil plant from the Roman soil.

It is scarcely possible for us at the present day to conceive the vastness of the revolution which Christianity silently prepared in the relations between rich and poor by her sublime ignoring of all accidental differences in rank and position. Side by side at the same altar knelt freeman and slave, each equally the freedman of their common Master, Christ. Slave birth, which disqualified for many wordly advantages, was no disqualification in the Church, even for the priesthood; and it was possible for an emancipated slave to see the great and wealthy, perhaps even his former master, kneeling at his feet for absolution or benediction. This admission of slaves to the brotherhood in Christ added indirectly another blessing to the world by giving a hitherto unknown moral dignity to the whole class. Many a pagan master must have felt he could sleep in safety because of the lessons taught to his slaves in the midnight meeting of the despised Christians. And besides this gradual and general raising of the character of the slave class, the Church was constantly on the watch to alleviate slavery where she could, by encouraging the manumission of hereditary slaves, and investing the act with a religious character. And by contributions from the wealthy and by the sacrifice of her own possessions, she was constantly ransoming captives and restoring them to their homes. By deeds such as these, more than by direct legislation, was slavery toned down to serfdom, till in the fourteenth century it had disappeared from Europe.

I say by deeds such as these chiefly, because the Church has always been more successful in this kind of effort than in legislation. Critics are often fond of exposing the futility of the early attempts of the Church at repressing social evils by law-making; and it is possible that with her conscience freshly enlightened by, and her heart set on, the perfect morality of the Christian, she may have attempted more than the world was then able to bear. At any rate, her efforts were animated by a keen sense of evil as evil (not as a lesser good), and by a burning sympathy with the poor and the weak.

It must be remembered, too, that in the early days of modern societies, when all legislation was stumbling in the dark, there was no school of political science such as we and all Europe have had for hundreds of years. The old legislation had been adapted for a state of slavery; the new free nations who had destroyed the old world brought with them new relations, new wants, new rights and wrongs, which the Church had to deal with as best she could by the light that was in her. She felt that she was sent into the world as the guardian and keeper of words whereby the world might be saved; she had within her the germs of all knowledge and truth; but as yet she lacked experience, and she had to learn experience by the things which she suffered. The truth is, I think, that every institution, as every man, has its own genius, its own method, and is at its best when working in this way or by this method. It is a trite remark that different people do the same work in most diverse ways. And so it is with the Church. Her way of working is by labour, by self-sacrifice, by self-abandonment, more than by direct legislation. And her place in that seems to me to be the being the salt of the earth, the purifying and sanctifying influence which aims at producing a moral atmosphere so keen that no evil laws or unjust relations can live in it, but inevitably die from inanition; where justice shall be so even that there shall be no room for any man to defraud or to envy his brother.

In this connection let me recur for a minute to the question of slavery. We all know that, almost at the moment that it was expiring in Europe, it was, through circumstances which it would be out of place to discuss here, reviving in a new and more hateful form in America and the West Indies. How was it that the Church was so dead as to allow this monster to grow up again under her very eyes? The fine gold had indeed become dim. The sacred enthusiasm of liberty could not live, I suppose, in the worldly air of the Church, and took refuge in the humble Society of Friends. It was from them the Church had to buy her oil to trim her extinguished lamp.

I do not mention this subject again merely to turn a period, but to remind ourselves that, of all the mutual relations of rich and poor, employer and employed, on which Christianity ought to have some bearing, this, her first love, claims a high place. For slavery, though it has been extirpated in North America, yet flourishes in the South; it is largely practised among the Boers in Africa; and, what concerns ourselves more nearly, will, if not closely watched, grow up again in our own colonies in the South Seas. It is too soon yet for Christianity to relax her efforts, either remedial or preventive, in this respect.

The Church, it seems to me, has in all ages been abundant in what I may call "remedial virtue," in redressing wrongs, in recalling wanderers, in raising the fallen; but she has not been so conspicuous in "preventive virtue." She has been so much occupied, and so incessantly, with the former work (a work in which the world generally leaves her full liberty to work alone), that she has rather seemed on the whole to wait till evils have been done, and then to remedy them, than to go before and prevent their occurrence. I believe—I suppose we may here speak frankly what is really in our minds—that in many persons there has been a hesitation as to whether preventive work is really within the strict lines of the work of a Christian. To such I would venture to suggest that is amply covered and sanctioned by their daily prayer, "Lead us not into temptation." It is the distinctive sphere of preventive work not to deliver men and women out of the fiery trial, but to prevent their being led into it. Another thing that seems to me to have helped to make Christian people shrink from—or at least to be indifferent to—this sort of work is that hitherto, as too often presented to us, it has lacked consecration. There has been too much of hard, mechanical, unlovely spirit among those who have taken to it, and it has not commended itself much, at any rate, to the more enthusiastic Christian spirits. If I am right in thinking they have unwisely neglected this field of Christian work, let them infuse their own enthusiasm into it—let them supply what this work yet lacks. And, as we are engaged on the subject of "mutual relations," let them consider that in no way can such relations be better created or mended. For surely a man will be not less, but rather more, drawn to the brother who has kept him from sinking than to him who has only drawn him out from the pit into which he had fallen.

St. Christopher, as I have heard, was a man who either would not or could not pray. So, as he was a big strong man, they set him to carry wayfarers over a dangerous ford. I suppose it is somewhat in the same way that when men (as sometimes happens nowadays) are so deafened by the noises of this world that they no longer hear the "still small voice" of the Holy Spirit within them, and they think He is not, then the Lord leads them to do something for the bodies of His people, in order that, doing His will at least parlially, they may perchance come one day to know again of the doctrine too. It is of great importance, both for workers and these on whose behalf they work, to teach by word and work that all such organisations are in no way beyond and above Christianity, but are part of its very alphabet.

In a progressive community, such as we have been for many generations, I suppose there has always been a good deal of friction between different trades—as, for instance, agriculture and manufactures—or those of Manchester and Liverpool, or again, between different classes, as masters and workmen. When such disputes are between intangible bodies such as trades, they must settle themselves. The Church can but recall both sides to the principles of justice and mutual consideration. Where disputes are between bodies of men, she can, in addition, mediate when called on. Where wrongs are between unequals, as between masters and women and children whose necessities drive them to accept inordinate hours of labour for inadequate pay, the Church must, where she can, get the protection of the law for those whom she has always considered her chief care, the weak and unfortunate. The Factory Acts, as a whole, and a series of kindred laws, are instances which we may be thankful for, of the influence of Christian conscience in curbing the love of accumulating wealth. And here let us praise God for that noble Christian soul which He has just recalled to Himself. For it is to the almost sole initiative of the late Lord Shaftesbury that these glorious monuments of Christian love are due. After his labours of more than half a century may we not all devoutly say, "Requiem eternam dona ei Domine, et lux perpetua luceat ei?"

In our own day, when the power of association has become so strong, it has naturally happened that those most closely connected already in sympathy have drawn still more closely together, and have become proportionally separated from others. Thus the working classes, in manfacturing towns especially, have drawn together until they have almost forgotten that other rights and claims besides their own exist. On the other hand, deprived of the support of their own men, masters in many trades have been driven to form similiar, but rival, confederations, until it has come, or is in course of coming, to pass that in too many a hive of men, three essential factors, Capital, Knowledge, and Skill, though

necessarily yoked together, are yet pulling against one another instead of co-operating together.

In such a state of things the Church cannot, I think, with advantage, directly interfere: indeed, she is not asked to do so by either party. But she can do much by teaching a better way—by showing that human life is a life of relation of one to another; that as no man liveth to himself, and no man dieth to himself, so neither can any one class of men live or die to itself; that such relations do not humiliate but dignify human nature; that the higher man rises in all that is peculiar to man, the more intricate and the more indispensable become his relations with others. She can point out to the rich the barrenness of riches laid up for self only; and to all that the linking together, not of each class against each other class, but of that which gives and that which receives, is alike the teaching of the Gospel and of nature. To take an instance from nature, who would have thought a few years ago that the most lovely flowers we possess, if left to themselves in a barren isolation, would long ago have degenerated and died out; that they depended for their very existence not at all on themselves, but on the bees which we thought had nothing whatever to do with them but to rob them of their honey?

The Church must fill all classes, not only with kindly feelings to one another, but with sound knowledge on their mutual relations, must make rich and poor feel that these relations are not her invention or her fancy, but part of the Eternal Order, and that no weapon formed against them will prosper. She must speak as the Body of Him who changeth not, with whom is no variableness, neither shadow of turning. The wise men of the earth are daily bringing her their stores of learning—knowledge of things which even our fathers knew nothing of. Surely all these should strengthen her teaching, ripen her experience, and commend her to her children.

But whatever fuller knowledge may be vouchsafed to her hereafter in any particular, the voice of Christianity will never be other than essentially the same: "Sirs, ye are brethren": the same voice that Moses uttered thousands of years ago on the sands of Egypt: the same that the Prophet like unto Moses uttered while He lived among men. And this because she knows that present problems are, in fact, the old foes with new faces. Now, as then, one man smites his brother, or two men (call them Capital and Labour) strive together. The Church has learnt, by the experience of Moses, that it is of no use to slay the Egyptian; but she stands between the combatants with the healing message, "Sirs, ye are brethren."

The relations of rich and poor, employers and employed, may be expressed, algebraically as it were, by the words "Capital" and "Labour." If, then, Christianity finds Capital a hard task-master, she will in all lawful ways try to soften its rule, manumit its slaves, and make them, too, freemen—not now servants, but brothers beloved. She will endeavour to make capitalists feel that, while they are honestly in possession of the results of their own or their fathers' thrift, yet that this possession has been glorified and transfigured into a stewardship for God.

She will persuade Capital to open a door of hope to Labour and to make it, too, in some measure and in some way, partaker of the benefit enjoyed by itself. And she will point out to Labour the sure road to the same independence, namely self-denial and thrift.

And if she ever see a vision of what may yet be, she will see in a number of men associated for labour a body fitly joined together by that which every joint supplies; where each looks not on his own but on another's good; where the fruits of labour are for all in due proportion; where the wise and the experienced share their experience and wisdom with the less advanced; where all share together the things which brighten this life; and where this sharing is not confined to these things, but is continued on to united participation in the gifts of the Altar of God.

I have ventured to take rather a wide view of the subject on which I was asked to write, as I thought it probable that others would write, or speak, rather on subjects of daily occurrence—such, I mean, as meet one frequently in one's daily work; and that therefore it would not be unprofitable to look at the subject from a somewhat different point of view.

It has been my object, from a slight sketch of the "mutual relations" at the birth of the Church, to indicate the course she took with regard to them, and what kind of benefits could reasonably be expected, now and in the future, from her action on the world; what her peculiar mode of action was; some instances of her successful action, and some departments where she seems hardly to have come up to her own standard. Then we found a whole field—that of preventive charity—as yet almost entirely unworked.

And this line of thought will lead, I trust, to the very hopeful and encouraging belief that the Gospel is not yet by any means exhausted; that the powers of it which have as yet been exhibited have been but imperfectly developed; that even now we can see tracts of life over which it has scarcely tried to exercise an influence; that when the Church realises this, and much more that will be, as we doubt not, revealed to her, in due time we may hope that her influence for good on men's lives and affairs will grow more and more.

And among all the disquieting signs round us there is one incident which I think should fill all Christians with hope and thankfulness as to the influence of Christianity on the mutual relations, not only of rich and poor, but on the yet wider one of nation and nation. Who, even a few weeks ago, would have thought to see two European nations submitting their differences to the Patriarch of the West? Yet it has come to pass that in the nineteenth century two countries have found in the Representative of the Religion of Jesus Christ the best friend of both, the surest Refuge of Justice and Peace.

The Rev. W. B. Richmond said while Mr. Spottiswoode had spoken of preventive charity he desired to say a few words about preventive justice. It was a generally accepted theory of political economy that we were subject in all human actions and relations to certain laws. But it was forgotten that as those laws concerned the acts of individual men they could be altered and modified at the will of men and by the influence of the Church. It was too often also forgotten that political economy like everything else was subject to the moral law. We had removed the mediæval restrictions in trade, but we had not sufficiently substituted Christian conscience for those restrictions. There was now-a-days a reaction in favour of increased legislation on economic questions; but it was important to remember that laws were only efficient when they were the reflections of the average conscience of society. Did we, for instance, sufficiently consider, when we were so anxious to buy in the cheapest market, whether the persons who produced the articles purchased were adequately remunerated. The Church could do much in promoting sounder and more Christian views on economic questions.

Mr. A. Froud said that the Manchester maxim that you should buy in the cheapest and sell in the dearest market contrasted ill with our Lord's words:—"Give good measure, pressed down, shaken down, and running over." Mr. Spottiswoodehad done good service by contrasting the condition of the slaves of ancient days with that of modern domestic servants. But the lot of the maid-of-all-work was frequently a hard one, so hard that the children of elementary schools preferred almost any other occupation, and it was not infrequently the source of another evil which he would not explicitly refer to. Much remained to be done to better the condition of shopkeepers' assistants, tram-car men, and, in many instances, railway servants also. The existing Factory Acts had proved so beneficial that he should much like to see them extended.

The Rev. Hector M'Neile regretted that the working man was too apt now-a-days to enrich himself at the cost of others, and could not be made to see that if his hours were shortened and pay undiminished he could not have his houses at the same rent and his clothes and food at the same rate.

The Rev. George Kenning, Vicar of Bewley, wished to speak of the agricultural labourer, who was one of the dullest people—he meant his life was the dullest. Farm labourers were the only class for whom there was no hope in this world, and people who had no hope in this world were apt to lose all hope in the next. The consolidation of small hcldings into large farms had been a cruel blow to the labourer, who was deprived of his sole avenue of advancement. If these farms were again cut up into small farms and the labourer was supplied with capital (cries of "Oh")—well, the agricultural labourer was the honestest fellow he knew—he believed he would work hard and repay the borrowed capital. Hope was wanted and love was wanted; and more personal intercourse, more consideration and kindness on the part of landlord and farmer would bring forth fruit a hundredfold in warm feelings and efficient services.

The Rev. S. Hodson and Mr. Johnson Bourne also spoke.

The Congress was formally brought to a close in the evening at a *conversazione*, given by the Mayor of Portsmouth and Mrs. Moody. The body of the Congress Hall, which had since the afternoon been cleared of seats, was crowded by a large number of the members of the Congress. The usual complimentary speeches and votes of thanks were made, the speakers being General Sir George Willis, Mr. Melville Pottal, the President, Mr. Beresford-Hope, M.P., the Mayor of Portsmouth, the Bishop of Bath and Wells, Canon Grant, and others.

DISESTABLISHMENT.

The Exeter Diocesan Conference was held on Tuesday, this being the first occasion on which Mr. Bickersteth had met the clergy and laity. In his address the Bishop dealt with the question of Disestablishment, pointing out that it was not one of mere party politics, but stood on a higher and broader platform. He criticised the utterances condemnatory of Disestablishment which were made by Mr. Gladstone ten years ago, and remarked that if Mr. Gladstone then thought there was no ground for the Disestablishment of the Church, there was far less reason for it now, inasmuch as in the interval great strides had been made by the Church of England to meet the wants of the public.

The Bishop of St. Albans, in opening his diocesan conference on Tuesday at Chelmsford, said that Churchmen must show that candidates in favour of the Disestablishment of the Church cannot command, and do not deserve, confidence. This, it is observed, does not expose Churchmen to the charge of descending unworthily into the arena of political strife. Even if it could be so construed, Churchmen must do their duty. And they must also use their best endeavours to show to others, who cannot have thought out this problem for themselves, that the evil of a return of a majority of members pledged to vote for disestablishment of the Church would far outweigh any advantage which might be expected to accrue to some particular class by the return of such men to Parliament. The idea has taken firm hold of many ignorant minds that if the Church be disestablished her resources will go to the relief of the burdens upon land, and the immediate increase of labourers' wages; and also that the great question now to be decided is whether the land shall be divided among the people or no. And the fear is that many votes will be given under that impression. Surely it is the duty of Churchmen to disabuse men's minds of such wholly erroneous notions. No honest man could wish that the first exercise of the extended franchise should take place under impressions that are doomed to disappointment.

The St. Albans Diocesan Conference at Chelmsford on Thursday, under the presidency of the Bishop, discussed the duty of Churchmen, in view of impending political changes, to impress upon the minds of the people the true status and history of the Church. A resolution urging the importance of clergymen using all legitimate means in their power to instruct the people was proposed. Sir H. J. Selwin-Ibbetson, M.P., pointed out the necessity of the clergy treating the question of Disestablishment as one of immediate importance, for there was no accounting for the exigencies of party action. If the clergy would fight this question as of immediate importance they would be successful in the end. He could not, however, support the system of making use of the pulpit for political purposes, or lending places of worship for political meetings. Mr. Cooper, M.P., said the Church could rely on moderate Liberals like Lord Hartington, Mr. Goschen, and Mr. Childers if its establishment was assailed.

The Bishop of Southwell presided on Tuesday at the Diocesan Conference at Nottingham, and in his opening address said he welcomed the opportunity which the Conference afforded of presenting the true position of the national Church at once fully and without exaggeration. The Church, he contended, was the Church of the nation. It existed for the nation's advantage as a whole, not only for the undoubting Churchman, but even for those who had severed themselves from its system, and even more for those who did not care for Church or religion at all. And the place of the English Church, national and Established, could not be supplied by any ecclesiastical institution which rested merely upon voluntary association. Human nature made everything imperfect, and where imperfections contradicted theory the theory ought to be able to correct the shortcomings. The imperfections alleged against the Church were the faults of temporary circumstances of weakness that contradicted its theory, and were open to amendment. One real blot on the Church system was the practical immunity of bad clergymen, and although the independent position of the clergy doubtless had counterbalancing advantages, a method ought to be devised whereby unworthy clergymen could be removed without endangering the position of the worthy ones. During the past fifty years they had seen increasing spiritual life in the Church. On the temperance question, in the matter of patronage, and in other things, it had taken higher ground, and he thought the time had come when they could say that both clergy and laity were fully alive to their duties.

The Bishop of Peterborough, in opening his Diocesan Conference at the Cathedral on Wednesday, referring to what might be expected of the new electors, said that he thought them no worse and no better than the rest, and he expected that they would display, like all other classes, the merits and the defects of their order. He had far more trust in their honesty and justice than he had in the honesty and justice of many who are just now posing as their only true friends and advisers. He did not think that the working-classes were largely hostile to the Church, or were likely to cast their solid vote against her. He even looked for help for the Church from the working-classes. The considerations which he was persuaded would influence their decision would be just two—broad, simple, easily intelligible. They were justice and utility. His Lordship having dwelt at length upon the position of the Church from these points of view, and examined the proposal to secularise the Church property, spoke as follows upon the duties of Churchmen in the present crisis:—"I regard the question whether the Church of England shall or shall not be maintained as the National Church as involving issues far more momentous, far wider and further reaching, than the question whether this or that party should be in or out of office. If any weak-kneed Churchman now hesitating between his party and his Church is trying to persuade himself that this question will not come on in this Parliament, and, therefore, that for this once he may indulge his political preferences, and let the Church take her chance for the next elections, let him lay to heart the clear warnings that have been given us lately on this point. We have been plainly and honestly told of late by more than one candidate for Parliament that should Mr. Gladstone's departure from Parliamentary life take place during this session, the question will be assuredly raised. Speculations as to the actions of the new Parliament are a perilously narrow basis on which to rest the future of our Church, and the simpler and straighter course is in this, as in other matters, the safer one. I think, too, that this is the course into which the Church is being rapidly forced. The violent pressure of her enemies on all sides is rapidly moulding the Church into one great party, the members of which will have one watchword only, 'We are Churchmen first, and politicians after.' When that attitude shall have been finally taken by the Church, and it is being rapidly taken, there will be formed in the country a party, the strength of which statesmen have not yet calculated, but with which they may yet have to reckon."

In opening the Diocesan Conference at Bristol on Thursday, the Bishop of Gloucester and Bristol, speaking on the Disestablishment question, said that the object of this attack was to deplace the Church of England from her position as the national Church, and to divert to a large extent her funds from the maintenance of religion. Under the circumstances, the Bishop said loyal Churchmen ought not to remain inactive. What they might certainly all do was this:—First, support heartily and form auxiliary branches of such helpful associations as the Church Defence Institution; secondly, promote schoolroom meetings, especially in country places, at which the true history of the origin of the national Church, and particularly of its endowments, may be clearly and popularly set forth; thirdly, act on the resolution of a recent Diocesan Conference, and, whatever their politics might be, withhold their vote at the coming election from any candidate who is in favour of such a displacement of the Church of England and such a diversion of its funds as that alluded to. Let them thus act, and there need be no fear or over-anxiety as to the future of the Church of England.

"The Interest of the English People in the maintenance of the Church of England as a National Church" was the principal subject of discussion at the Peterborough Diocesan Conference on Thursday. The Dean of Peterborough, in opening the discussion, said the Church of England was older than the House of Commons, which was now asked to put an end to it as a pestilent thing. He did not defend the abuses of the Church. If Churchmen did not put an end to abuses, abuses would quickly put an end to them. All classes had an interest in the maintenance of the National Church as one of the great witnesses against immorality, vice, and scepticism. But they could not neglect the signs of the times. There was a levelling tendency abroad, a tendency to get rid of privileges not only in this but other countries. All institutions were on their trial, and the Church could not expect to escape. About four hundred Parliamentary candidates had taken up the watchword of the Liberationists, and some were quite prepared to deal with the question in the next Parliament. Statesmen to whom Churchmen might once have looked for support were now wavering or ready to desert her. In 1870, in reply to a resolution moved by Mr. Watkin Williams in favour of Disestablishment, Mr. Gladstone said that his belief was that the Established Church of England was the religion of the great majority of the people of this country, and he did not envy any man who took in hand the business of Disestablishment, even if they thought it fit to be done, as he thought it most unfit. He could not go in that direction; the Government did not intend to do so; they deprecated the proposal, and regarded it as a national mischief. But what was Mr. Gladstone's language with respect to Disestablishment in 1885? He spoke of it as something in the distant future, and observed that whenever it took place it would be done with a large observance of equity and liberality. Within a few days, happily, they had heard very different sentiments. He could not help it if the leaders of one political party were pledged to support the National Church, and if the leaders of another party were either avowedly hostile or indifferent. The statesman to whom he had alluded had told them that he and those who followed him could hold no ambiguous language; they could admit of no compromise or of any proposal for the overthrow of that Church which they held so dear. He pleaded for the National Church, not only as a great ideal, but as doing a great work in the midst of the people. It was the greatest instrument for the evangelisation of the multitude, and especially of the poor. The Nonconformist minister was often non-resident, and several instances had come to his knowledge in which Dissenters had sent for the clergyman, because the Dissenting minister either could not or would not come. Mr. Spurgeon had said that there was growing up among Dissenting ministers a tendency to despise the poor, and that the more respectable people went out of town to live and that the ministers followed them. No fewer than fifty-six Dissenting chapels which had been given up by their former owners were purchased by Churchmen and were used for Church services. When the wealthy Dissenters went into the country and their ministers followed them, the Church of England stepped in and vindicated the proud title of "Evangelist of the poor." The Church of England alone could say of her mission, "The poor have the Gospel preached to them." They must take their stand upon the parochial system as against congregationalism. He could not but hope that when the national conscience had been thoroughly aroused to the enormity of the guilt of Disestablishment, the nation would refuse to perpetrate so flagrant a wrong. The Dean concluded by moving—"That this conference, sensible of the great benefits conferred upon the nation by the existence of the National Church, pledges itself to do all in its power to maintain the Church of England as a National Church. That, in view of the persistent misrepresentations which are made on the subject, it is desirable that accurate information respecting the Church, its status, and its endowments should be disseminated by means of publications, lectures, &c., in the various parishes of the diocese; and that the Bishop should be respectfully requested to take such steps to this end as he, after consultation with his Archdeacons, Rural Deans, and lay members of the Conference, shall think best." The resolution was carried, as was also one in favour of facilities for the sale of glebe lands, proposed by the Archdeacon of Oakham, the Bishop remarking that he had become converted to the views of the Archdeacon.

On the subject of Disestablishment Mr. H. Granville Dickson, clerical secretary of the Church Defence Institution (9, Bridge-street, S.W.), writes respecting the need of additional lecturers—laymen—by the Church Defence Institution:—"The present staff has become quite inadequate, and though capable speakers are not made on the instant, there may be some, barristers and others, who, having studied the subject carefully, may not be unwilling to place their knowledge and abilities at the disposal of the Church at this time."

The Archdeacon of Ely writes:—"Mr. Gladstone's last letter, 'the quintessence of craftiness,' and Mr. Chamberlain's plain outspoken utterances must, if anything can, arouse to cautious action and defence on the part of Churchmen. I make, then, very earnestly an appeal to the clergy and faithful laity throughout the land to, 1. Organise for sermons and addresses on the subject. 2. Arrange lectures, conference, mutual improvement meetings, and the like, to give information on the subject of the relations of Church and State, and to point out the importance of maintaining the present union. 3. Secure the help of the laity, communicants and others, in your parish, to resist the efforts of the enemies of the National Church. 4. Circulate books and leaflets, dealing with the subject, throughout your parish. The time is short. The conspiracy of foes grows stronger. It would be well for every clergyman to read to his congregation the bold, wise, faithful sermon on Church defence preached by the Bishop of Carlisle at Portsmouth, on Tuesday, October 6, published in cheap form by Bell and Sons, York-street, London. If help is required, let clergy write up to Church Defence Institution, 9, Bridge-street, Westminster, London. No time should be lost."

This is how the *Guardian* "guards" the Church interests:—"How ought Lord Salisbury's speech to affect Liberals who set measures above men and put principles before party? This, after all, is the most important inquiry suggested by it. Conservatives will vote for the Government as a matter of course. Radical and Liberals who conceive that so long as Mr. Gladstone leads the party, no matter for how short a time, everything must go right, will vote against the Government as a matter of course. But what ought those who stand between the two to do? *That is a question which we shall leave our readers to answer for themselves.*"

Sir Savile Crossley, the Radical candidate for the Lowestoft or Northern Division of Suffolk, is very angry with his opponent, Colonel Bagot-Chester, because the latter has offered to let land at a fair price for allotments; and the Baronet is going to ask his agent to "look into the Corrupt Practices Act with reference to this matter." Before the agent does so (remarks the *St. James's Gazette*) this impulsive young Radical would do well to remember that the venerated Mr. Chamberlain has done precisely the same thing and taken credit for it. Sir Savile Crossley is young, and has learned his political lesson badly. He had better send Mr. Chamberlain a copy of the Corrupt Practices Act, with a solemn warning that his agent is looking into it, before he meddles with Colonel Bagot-Chester.

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THE QUARTERLY REVIEW, No. 322, is published THIS DAY.

CONTENTS:

I. THE REVISED VERSION OF THE OLD TESTAMENT.
II. PREDECESSORS OF SHAKESPEARE.
III. TAXES AND TAXATION.
IV. TAINE ON JACOBINISM.
V. HORSE RACING.
VI. ENGLAND AND EGYPT IN THE SOUDAN.
VII. FORGERIES OF THE ABBÉ FOURMONT.
VIII. OUR DUTY TO SOUTH AFRICA.
IX. THE COMING ELECTIONS.

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JOHN BULL.

LONDON, October 17.

HISTORY OF THE WEEK.

There is, unhappily, but little hope left that hostilities will be avoided in the East. Possibly already a first conflict of hostile forces may have occurred, which may lead by inevitable developments of events to the final struggle for the succession to the Turkish Empire in Europe. The crisis is a most momentous one, and of the influences that have conspired to produce it strangely little is known. It might be assumed that the strongest inducements existed at present to lead the Northern Empires to avert by every means in their power the outbreak of war in the Balkan Peninsula. But it is difficult to imagine that petty countries such as Servia and Greece would deliberately precipitate war unless assured of the support of more formidable Powers, and unless acting in pursuance of a settled plan and policy. It

is natural to ask whence comes the impulse that urges Servia on a course which, if unsupported, can only involve disaster. If Servia invades Bulgaria, will it be long before Russia takes part in the strife? And if the Russian Armies are placed in movement to retrieve the loss of influence that Russia has recently sustained in the Balkan Peninsula, can Austria remain an unmoved spectator of events threatening the destruction of Austrian schemes for the future. The meetings of the Ambassadors at Constantinople have resulted in an Agreement or a Collective Note, which is in every way admirable, but does not seem destined to be of the slightest use in securing the pacific settlement of the existing difficulties. By a strange irony, a conflict which is likely to involve the existence of the Turkish Empire in Europe appears about to commence by the Servian invasion of Bulgarian territory, so that the Sublime Porte will be left for the time to occupy a position of armed neutrality. A very short period, however, is likely to elapse before Turkey is drawn into the struggle. It is fortunate that England is able to regard the new Eastern War with considerable equanimity. English interests are above all things concerned in the maintenance of English preponderance in Egypt. The time is possibly at hand when it will be incumbent upon England directly to assume the protectorate of Egypt, which will render it of comparatively little consequence into whose hands passes the possession of Constantinople.

The Electoral Campaign has now been actively entered upon by both political parties, and every day finds the journals filled with the speeches of the political leaders. It is natural that Mr. CHAMBERLAIN's programme of plunder should furnish the chief topic for discussion. The maunderings which made up Mr. GLADSTONE's Manifesto have been on all sides received with a not unmerited indifference and contempt. The real issues of the approaching General Election are those that Mr. CHAMBERLAIN sets forth. The English people have to decide whether they will vote for the Radicals and support the Disendowment of the Church, the abolition of the House of Lords, and the plunder of private property, or whether they will enable the Conservative leaders to resist and rout the forces of Radical Revolution. To the crude follies that Mr. CHAMBERLAIN propounds, Mr. CHAMBERLAIN's followers—Lord HARTINGTON, Mr. GOSCHEN, Lord DERBY, and Mr. CHILDERS—have furnished admirable answers. It is quite unnecessary for Conservative speakers to engage in the work of confuting the dishonest proposals or the ingenious mendacities of the Radical spokesman. But it is necessary for Conservatives to remind the people that every vote given to men like Lord HARTINGTON and Mr. GOSCHEN is a vote given in support of the Radical policy that Lord HARTINGTON and Mr. GOSCHEN are foremost in denouncing. There is no doubt whatever that if 1885 gives the Liberal party a majority the degrading spectacle of the last five years will be repeated, and if the Whigs are in office the Radicals will be in power. But the country is not likely to be hoodwinked as it was five years ago, and has learned the bitter lesson that the presence of Lord HARTINGTON in a Radical Cabinet and of Moderate Liberals in the Radical camp is no security against the complete supremacy of Radical views and opinions in the counsels of the party.

It has long been apparent that a British annexation of Burmah was inevitable. It is open to question whether the crazy proceedings of the Burmese King THEEBAW have not far too long been quietly endured. The insolent and contemptuous fashion in which the British authorities have been treated by this petty potentate would long since have justified a stern intervention. When once, however, he countenanced the intrigues and manœuvres of the French officials intent upon establishing French influence on the borders of the Indian Empire, it was clear that further immunity was impossible. All the interests of the Indian Empire are in favour of the establishment of frontiers conterminous with those of China. Burmah is at present an impediment to the development of the commercial relations which should naturally exist between India and China. The ambitions of France in regard to the foundation of an Indo-Chinese Empire are notorious, and the establishment of French influence in Siam and Burmah has avowedly been the aim of recent French diplomacy in the East. It may be presumed that from alliance to annexation, under favourable auspices, the distance would be but slight. It is satisfactory to know that the French Government has disavowed the proceedings of French officials in Burmah, and that the French consul has been recalled. But it is well that the temptation to further developments of French activity in this quarter of the world should be promptly removed. The occupation of Burmah by British troops will doubtless be forthwith effected, and the wretched government of King THEEBAW be brought to a speedy end. It is to be hoped that in the settlement of Burmah half measures will be avoided, and that the Burmese territory will be directly annexed to the Indian Empire.

The mission of Sir H. DRUMMOND WOLFF to Constantinople has not attracted much attention. The conception of inviting the aid of the Sublime Porte to assist Great Britain in settling the administrative and financial difficulties that beset the government of Egypt is too much in the nature of broad farce. But it appears that Sir H. DRUMMOND WOLFF has succeeded in arriving at some kind of an understanding with the Turkish Government, and that in accordance with this understanding Turkish Commissioners are to proceed to Egypt to concoct measures with the English authorities for the pacification of the Soudan, and the establishment of a satisfactory system of government. It is only to be hoped that the arrangement which appears to have been concluded with the Sublime Porte is not of a nature to compromise the future position of England in the East, and that no indiscreet pledges have been given as to the duration of the English occupation of Egypt. The Imperial interests of England demand that English preponderance shall be established in Egypt, and this involves the permanent presence of English garrisons in the country. These obvious truths were recognised in their vacillating fashion by the late Ministry, and it is to be expected that the present Government will never be unmindful of them. At the present crisis of Eastern affairs, when the ultimate fate of the Turkish Empire in Europe is possibly about to be decided, it is distinctly fortunate that the position which England now occupies in Egypt enables it to be comparatively indifferent to the chances of war in the Balkan Peninsula. No censure would be too strong for a Ministry that wantonly jeopardised the future of English supremacy in the Valley of the Nile.

THE POSITION OF PARTIES.

Lord SALISBURY's capital speech at Brighton the night before last was in every respect a worthy pendant to his great manifesto at Newport. The PRIME MINISTER had last week directly challenged Mr. CHAMBERLAIN to specify the facts upon which he presumed to charge the Government with having deserted when in office the principles asserted when in Opposition. Thus brought to book, the Radical demagogue felt bound to attempt in his Wiltshire speech on Tuesday a justification of his rash accusations; but Lord SALISBURY's reply at Brighton triumphantly demolishes every one of them in succession. They are to be classed under two heads—those which are absolutely untrue, and those which are based on the monstrous assumption that the Conservatives were bound to break their predecessors' promises as soon as they got into office. It is untrue to say that the Tories have done nothing to relieve the Egyptian garrisons in the Soudan, for they have actually relieved the heroic garrison of Kassala—a thing which the Radicals might have done, but never did. It is untrue to say that the Tories ever supported the ridiculous Berber railway scheme, now abandoned. Lord SALISBURY at the very outset distinctly expressed himself in the House of Lords as adverse to the undertaking. It is untrue to say that British interests have been neglected in Burmah; though we ought to be grateful to Mr. CHAMBERLAIN and Sir CHARLES DILKE for having elicited from the PRIME MINISTER the important and gratifying declaration that the Indian Government has been left perfectly free to enforce the supremacy of British influence in Burmah, and that the French Government has disavowed any complicity in the attempts lately made to undermine that influence. It is untrue to allege that the Conservatives have carried out the policy of Scuttle from the Soudan. They found the Soudan already evacuated when they assumed office; but they stopped the movement of withdrawal at the first point at which, on military principles, it could be stopped. So much for the charges that are absolutely false. As to the financial agreement with Egypt, Lord SALISBURY condemns it more emphatically than ever as "muddled and inadequate;" but it has nevertheless been carried out, because it would have been dishonest to repudiate an agreement to which England had set her hand. Similarly the Conservatives have loyally carried out their predecessors' engagements concerning the Afghan boundary, not because they apppoved them, but because they were tied by these existing engagements. At the same time, there is this difference between the Conservative and the Radical treatment of both these two questions of the Afghan boundary and the Egyptian loan—that whereas the Radicals had left them in a state of deadlock, the Conservatives have brought them to a satisfactory issue. So, again, in the matter of the German annexations in Zanzibar. The Government have carried out the agreement with Germany which their predecessors made, and this they have done the more willingly because in that respect they believed Lord GRANVILLE's action to be right. The charge of inconsistency brought by Sir CHARLES DILKE and Mr. CHAMBERLAIN is, therefore, unsupported by a shred of evidence.

Lord SALISBURY reminds the country that one of the most serious portions of the problem with which the electors have so soon to deal is the discord which reigns in the ranks of "the "present disorganised body known as the "Liberal party." The history of the last five years is the record of a series of failures due, not to the individual incompetence of the Radical ex-Ministers, most of whom are undeniably clever men, but to the divided counsels which prevailed in their Cabinet. Yet these are the men who ask the country to renew its trust in them, and this at a moment when they are more and more divided in opinion. The General Election will be upon us in another month; and every week that brings us nearer to the contest exhibits the Liberal party in a more complete state of anarchy than ever. It was hoped that when the time came for Mr. GLADSTONE to declare himself he might be able to re-unite a distracted party. As the writer of a clever political article observes in the *Quarterly Review*, it was only natural that the disunited Liberals should look to Mr. GLADSTONE for help and guidance. Yet even Mr. GLADSTONE's powers are limited. To expect him, at his age, to come forward with a brand-new dazzling political programme was to expect an impossibility. It would be simply out of the question for him to lead a new crusade against the landowners and the Church. So, when his long-looked-for declaration of policy appeared, his followers had rather themselves than him to blame if they were disappointed. He can no longer undertake to head Revolution: he must leave that for other and younger men. One thing, however, he could do, and did. He endeavoured to impress the country with the moderation of his views. His Manifesto was couched in terms calculated to reassure the Moderate Liberals who had taken alarm at Mr. CHAMBERLAIN's Revolutionary doctrines. The nature of the manœuvre is pretty obvious. It was hoped that the Moderate Liberals might be induced by the influence of Mr. GLADSTONE's name to unite in returning a Liberal Government to power; after which it would be open to Mr. GLADSTONE to retire from public life, leaving to Mr. CHAMBERLAIN and his allies an opportunity of utilising for their own purposes the Parliamentary majority thus obtained under fraudulent pretences.

To keep up the illusion of Liberal union until the Elections are over is therefore a great object with our opponents just now. But the thing is impossible. On this day week three great Whig orators—Lord DERBY, Mr. GOSCHEN, and Lord HARTINGTON—set themselves, first, to explain their own principles, and next, to demonstrate their attachment to the Liberal cause. Their failure to reconcile these mutually contradictory positions has fairly laid them open to Lord SALISBURY's sarcasm. "As a kind of homage to *étiquette*," he remarked at Brighton, "they always begin by "abusing me; but when they have got over "that necessary point, they proceed to devote "several columns to demolishing the argu"ments of Mr. CHAMBERLAIN." The difficulty which they experience in attacking the Conservatives is that, on the issues Mr. CHAMBERLAIN has raised, they agree with us and not with him. No one can study the speeches of the three Whig politicians we have named without perceiving the literal truth of this assertion. Lord DERBY says the Whigs must not be "scared" by a few threats, which "may not be altogether "prudent or just towards them," uttered by their "enthusiastic friends with Socialistic "leanings." Surely the progress of party decomposition must have advanced rather far when one section can talk of being "scared" by the other. Mr. GOSCHEN's objections to Mr. CHAMBERLAIN's compulsory allotment scheme are every whit as forcible as those urged by Lord SALISBURY himself. He declares himself against "Bismarckian Socialism and "Napoleonic expenditure." Lord HARTINGTON is dead against Mr. CHAMBERLAIN's proposals for gratuitous education; and he too, like Mr. GOSCHEN, is opposed to giving local authorities compulsory powers of land purchase. Lord HARTINGTON, in fact, deprecated generally all "legislation in favour of a particular class." The position assumed by these statesmen is, we are bound to say, utterly indefensible and discreditable. We feel sure that their determination to support a programme of which they heartily disapprove does not reflect the views of the Moderate Liberals throughout the country. The Moderate Liberal electors are not prepared to prefer party ties to the dictates of conscience, and they will refuse to follow a leader who has so thoroughly disappointed them as Lord HARTINGTON has done during the last five years. We believe that what has just taken place in France is of good augury for what is likely to happen here. The Moderate Liberals will perceive that the one hope of maintaining their principles against Socialism lies in uniting their forces to those of the Conservatives.

THE ENGLISH LAND QUESTION.

No part of the PREMIER's speech at Newport last week was more important, or more deserving of study by all men of independent mind, than his remarks on the proposed changes in the ownership of land; and we need offer no apology for returning to the subject. The "English Land Question" is a phrase which is used with a variety of meanings, often with no definite meaning at all. One man understands by it a suggestion for applying the Irish Land Act to England; another sees in it a proposal to make some undefined alteration in the law of entail; while for a third it means a scheme for placing County Boards in a position analogous to that of Irish landlords. To most people the words suggest some change in the law of entail. There is, perhaps, no subject of domestic policy on which greater ignorance prevails, even among men of fair education, than the actual state of the law of primogeniture and entail. As for the rule of primogeniture, its disappearance would affect only the estates of the comparatively few men who are too poor or too careless to have their wills made. As regards the law of entail, many otherwise well-informed persons seem to be under the impression that there are large estates in England, chiefly belonging to Peers, which can never be sold, but must, according to Act of Parliament, or some old feudal law, descend from father to eldest son *in sæcula sæculorum*. It is needless to say that this is a pure misconception. No land can be settled in England for a longer period than a life or lives in being, and the minority of the unborn child of a person now living. Of course, it would be possible to abolish life-estates by Act of Parliament, though we may imagine that conveyancers would be able to drive their family coaches through Acts of Parliament in the future as they have done in the past, when supported by the habits and wishes of their clients. But at what price would life-estates be abolished? Simply at the cost of honeycombing the land with rent-charges. It is generally said that the objectionable thing is that the land should be tied up and unsaleable for any period of time. Yet, as a matter of fact, most good conveyancers now take care that the trustees of a settlement shall have power to sell the land whenever they think fit, simply because it may be an advantage to sell, and trustees are not likely to abuse such a power. Yet where the power is given, where the trustees have all the rights of an owner, how often are these rights of sale exercised? Mr. CHAMBERLAIN knew very well what he was about when he abandoned the attack on the laws of primogeniture and entail, and demanded for Local Boards the power to take land compulsorily from its owners, and let it in allotments.

On this proposal Lord SALISBURY had a good deal to say. He assumed that Mr. CHAMBERLAIN wished County Boards to have the power of taking land, not merely for gardens, but for small farms; and if by "allotments" is meant not merely a bit of land by means of which a labouring man could keep his family supplied with fruit and vegetables, but a farm out of which he must make his living, the suggestion certainly deserves the censure and scorn with which Lord SALISBURY treated it. As the PREMIER pointed out, the scheme would not and could not pay. Taking one year with another, land pays about two per cent. to its owner. But the purchase-money of

the new farms could not be borrowed by the County Boards under four per cent. The difference, two per cent., would be simply a present from the payer of rates and taxes to the peasant-farmer. It would be as reasonable for the State to borrow money and buy out master bakers and set up journeymen bakers in small shops of their own. Indeed, the latter would be by far the more sensible proposal of the two; for baking pays remarkably well, because what the farmer loses the baker gains, and farming does not pay at all. The working-baker proprietors would or might make a good return on the money expended on setting them up in business; the peasant-proprietors simply could not.

But it may be urged that when a man has a place of his own he works much harder. No doubt the principle is a true one, but has it been reserved from the foundation of the world for Radicals to discover it? Does any one believe that there is a single landlord in England so blind to his own interest, that rather than let a large farm to forty or fifty men really able to pay him at the rate of four per cent., he will prefer to let it out to one man for a return of two per cent., or let it go out of cultivation and get nothing for it at all? In good years, on good soil, near a good market, a small farmer might pay a greater return than four per cent.; but, taking the country all over, and taking one year with another, the thing seems impossible. At best Mr. Chamberlain's proposal involves making a vast experiment, in which failure would mean a crushing load of taxation, a discontented and starving peasantry, and a loud cry of "The land for "the people! Pay no rent to the State!" As Lord Salisbury said, if land is going into pasture all over England on account of the low price of wheat, can anything be more foolish than to attempt to reverse the process by Act of Parliament? If men with capital, horses, machinery, cannot make farming pay, can men without these advantages succeed in doing so? Or are capital, horses, and machinery to be supplied, too, out of that inexhaustible fund, the rates? And—if we are not too inquisitive—suppose this prudent and practicable suggestion is carried out to some considerable extent, where are the rates to come from? A plan more absurd and economically false in itself—not to speak of its serious political consequences, the local tyranny, bitterness, and ill-will to which Lord Salisbury alluded—has never been suggested by an English politician of note, much less by one who has occupied the position of a Cabinet Minister. It is difficult to believe that Mr. Chamberlain, with all the shrewdness which is popularly ascribed to him, does not see that the thing can never be carried out—does not know that he is fishing the troubled waters of an electioneering contest with an artificial minnow.

On one point the Premier agreed with the Radical programme. He quite approved of cheapening the transfer of land if possible, and declared himself to be just as little fond of lawyers' bills as his neighbours. We daresay this will be held up as an example of the shameless appropriation of Liberal ideas. But Lord Salisbury is not so sanguine as the Lord Chancellor that the thing is possible. Lord Halsbury hopes to accomplish the task by a compulsory registration of titles. This would saddle present landowners with a considerable expense for the benefit of their successors; but we have the example of a near neighbour to warn us against placing too implicit a trust in the efficacy of compulsory registration as a means of cutting down solicitors' bills. Australia is sometimes quoted as an example of what may be done in this way; but Australia is a young country, young in mortgages, rent-charges, rights of dower, rights of way, and, we may add, rights of lawyers. Scotland is an old country, old in all these points, old especially in the time-honoured privileges possessed by the legal profession. There is a system of compulsory, or at least universal, registration of titles north of the Tweed; and so complete is the dependence upon the registry, that lawyers commonly lend their clients' title-deeds to each other when the land is dealt with. But alas! as every laird and "tenant body" knows, "writers'" charges are no bagatelle. A Scotch country lawyer has, as a matter of fact, a nest quite as snug and as well-lined as that of his English brother. Let Mr. Chamberlain or Mr. Jesse Collings bring in a Bill for the compulsory lowering of lawyers' fees, and welcome. Perhaps, while they are about it, they would introduce a measure for ridding the butchers' shops of large blue flies.

One recommendation of the Premier's in connection with the land question will approve itself to everyone—except perhaps to those Christians who regard any measure which tends to the well-being of the Church of England as an injustice to themselves. It is proposed that a clergyman who cannot let his glebe-land may sell it, without troubling the Ecclesiastical Commissioners, and invest the proceeds in Consols for the benefit of himself and his successors. When a clergyman cannot let his glebe-land his case is peculiarly hard. If he has no private income, he and his wife and children may be suddenly reduced to penury, and are often more in need of charity than the tramps who knock at the parsonage door. It may be that from one point of view it is bad for the Church of England that her lands should be sold in a bad market; but she cannot allow her ministers to starve while land is rising in value; and if the Conservative Government is upheld by the voice of the people next month, this beneficent proposal will in all probability be carried out. In that case, there will be a magnificent opportunity for Mr. Chamberlain and his friends to prove, not only the practicable nature of their schemes, but their own sincerity of purpose. Let them buy the glebe-lands that come into the market—they will get them cheap enough—and establish upon them a number of peasant-farmers. If, over a series of years, they make four per cent. on their outlay, there will soon be plenty of small farms in England, without any recourse to the Radical principle of compulsion.

THE CHURCH CONGRESS.

It must be confessed that the Church Congress this year afforded, as usual, the largest opportunities for indulging in endless verbiage and pietistic twaddle on various subjects. But there were also not a few individual papers and speeches well worthy of close study. The subject of Old Testament Revision we have dealt with separately, and the discussion on Church Defence was also of sufficient importance to demand special attention. The momentous topic of the Church's duty to our seamen is one on which we have frequently commented in these columns from time to time. We must own to thinking that no very practical suggestion was forthcoming for the better provision of the Church's ministrations in the Navy. Perhaps if the attention of the Admiralty were drawn to the subject by the Bishops in Parliament, some good might be done. So, too, as regards the need of more military churches and of more chaplains. Canon Beach pleaded for "more direct recognition of Army "chaplains' work by the Church as a body." That seems to us rather a vague phrase. What is really wanted is a better standard of Churchmanship among the chaplains, and more distinct and definite Church teaching. The Church's ministrations will not succeed, either in the Army or elsewhere, unless she bases her claims to be heard on the fact of her Divine Mission. We are quite tired of discussions on the Prayer-Book and the "arrangement of Services." The time has not yet come for touching the Prayer-Book services. No doubt it is much to be wished that further provision were made for our obvious needs by, for instance, the addition of *Missæ Votivæ*, by the observance of Black Letter Saints' Days and of such occasions as Corpus Christi and All Souls' Day, by the multiplication of Proper Prefaces, and so on. But this is a work which could only be done satisfactorily by liturgical experts, and which could only suffer at the hands of mere crotcheteers such as those who, to an unprecedented extent, abound amongst us at the present day. Meanwhile the clergy possess now plenty of liberty in the matter of "arranging," and even of compiling additional services. We had thought that that was a fact known and recognised long ago. The discussion on Women's Work in the Church was remarkable for the admirable outspokenness of the Bishop of Oxford, who rightly insisted on the special importance of women's work at home at a time when the sanctity of marriage is being so insidiously and so persistently attacked; but who also accords his full sanction to the revival of the Religious Life in the English Church.

One of the most striking discussions which took place at the Congress was occasioned by Mr. Sedding's thoughtful and eloquent paper on Religion and Art, which we printed in full last week. Mr. Sedding argued his case with boldness and common sense. The question, as he says, is, not as to the *extent* of allowable relation between Religion and Art, but the propriety of any relation between them whatsoever. If the Christian religion is to be taught from the pulpit, why not from the walls? "Is the Christian to be all ears and "no eyes in the house of prayer? Is the "tragedy of the Cross to find no place in a "Christian church? May we not picture the "Son of Man on Blessed Mary's breast, or in "Joseph's workshop, or in the haunts of men, "or treading the way of sorrows? Is there to "be no pictured array of heavenly lookers-on, "to cheer fainting, wayworn humanity? Is "no pictured assurance of angelic tendance, of "a bright home beyond the stars, and of "Jesus' everlasting love for little children to "be allowed?" If any of these are allowed, then, as a matter of principle, we cannot exclude any part of His earthly Life and Ministry from the sphere of art. Concede the sculptured Nativity or the Miracles, and the Crucifix needs no apology or defence. Mr. Sedding related the story of a friend who lately saw two men looking at an autotype of a Crucifixion, by an old master, in Oxford-street, and heard one say to the other, "I "s'pose, Bill, that be the Saviour on the "Cross; well, I never know'd it wur like "that." Mr. Sedding's hearers were asked, "Have you no commissions to offer for the "vacant roods in your churches? Will you "not claim that a figure of Christ upon the "Cross shall be reared upon the screen at "Westminster Abbey, to redeem the utterly "pagan aspect of the place? We are looking "anxiously for the decoration on the dome of "St. Paul's, but is not there room for Holman "Hunt's pictures in the chapels and aisles? "Are there no dead walls in our Cathedrals "and parish churches to be made alive by bas-"reliefs and paintings? Are there no pillars "on which to hang easel paintings, no dreary "church walls to make resonant of Gospel "truth?" In the ensuing discussion, Mr. Beresford-Hope announced that at the present moment an artist of great fame is producing for St. Paul's a Crucifix on a considerable scale, and in prominent relief, which is to be the most prominent feature of the interior. It is worth while, with reference to another point, to reproduce a very apt observation of the Rector of Whitechapel, Mr. Robinson, who, alluding to the alleged elevation of the masses by means of the fine arts, said that one of his poor parishioners once remarked, "I "don't believe that a man ever left off black-"ing his wife's eyes by looking at pictures, "pottery, or anything of the kind."

Mr. Aubrey Moore's excellent essay on War was quite one of the most valuable papers read at the Congress. The difficulty which the subject presents is a real one. Mr. Moore stated it admirably:—"When Christ "was born into the world the Angels pro-"claimed 'Peace on earth;' when He came "among us from the grave He said, 'Peace be "'unto you:' His legacy to us was, 'Peace I "'leave with you, My peace I give unto you.' "The new kingdom was a kingdom of peace; "the promised Comforter was the Spirit of "Peace; Christ Himself was the Prince of "Peace. How, then, are we to explain the "teaching of the Bible and the attitude "of the Church in respect of war? The "Old Testament *commands*, the Church "*allows*, that which, on any showing, "is alien from the Spirit of the Gospel." Mr. Moore rejects the notion that the Old Testament teaching about War contradicts that of the New. The former is preparatory to the latter. Its teaching is promised. It does not proclaim at once a reign of peace; but it takes War out of the hands of man. In the Old Testament War is God's prerogative. Man wages war lawfully only as His vicegerent. There is nothing personal in Israel's campaigns—nothing even national except so far as the cause of Israel was God's cause. But the honour of building the Temple is reserved, not for the "man of war," but for the "man of rest." The promise is that through Israel the world shall know the blessings of Peace. This kingdom of Peace is not an afterthought; the whole of ancient Revelation leads up to it. Why then, now that the Prince of Peace has been born into the world, does the Church recognise War? The answer is that the Church recognises War "as a fact, never as a right." In the Church's world War would be impossible. War is in itself alien to the spirit of Christianity. Yet in all ages Christians have accepted military service. St. Augustine and St. Thomas Aquinas both grant the lawfulness of War under a properly authorised ruler, in a righteous cause, and with a good intention. Christianity is a hidden leaven. It "takes human nature as it is, only that it may "make it what it is not." As with Slavery, so with War. Christianity did not at once abolish either. It enunciates principles ultimately inconsistent with both. Of other papers read at the Congress we may specially mention Professor Creighton's plea for the study of Church history, which we published last week. The discussion on the attitude of the English Church with respect to movements in foreign Churches elicited what we welcome as a most satisfactory and much-needed declaration from the Bishop of Gibraltar. The Bishop's remarks were couched in a spirit of consideration for the rights of foreign Catholics, and were calculated, we trust, to neutralise much of the evil wrought by the mischievous and fussy Anglo-Continental Society. It is gratifying to learn that the Bishop carefully abstains from proselytism and from all interference with foreign Churches. And in this connection we are glad to observe that Mr. Gore, of the Pusey Library, energetically protested against the suggestion that the great Church of the West, "the greatest "Church in the world, and that which has "reared the greatest Saints, should be spoken "of as if she had nothing but 'husks' to give "her children." The attempt to draw a parallel between these movements in foreign Churches and the English Reformation altogether fails, because in England we retain the Episcopal succession. Mr. Gore's reminder that "the right of the individual "Bishop is limited to his own diocese" is by no means unnecessary, and will, we trust, not pass unheeded by those who, on the plea of promoting orthodoxy, are really stirring up schism.

THE ROMAN CATHOLIC VOTE.

At a time when the forces of Revolution are combined together to carry on the work of destruction, it is more than ever necessary that all who desire to maintain not only the Constitution of the country but the very fabric of society, should band themselves together to resist the common enemy. From this point of view it is eminently satisfactory to meet with such articles as that in the *Dublin Review* by Cardinal Manning, from which we print quotations this week, and another from the pen of Mr. E. S. Hart, which appeared in the *National Review* for last month. It is evident that among English Roman Catholics there is a feeling of strong repugnance to the political doctrines of some of their co-religionists across the Irish Channel—doctrines which, as Mr. Hart observes, resemble more nearly the Socialism of the Continent than any phase of English political thought. In Ireland, he goes on to declare, the so-called National policy is fast sinking into the mire of Rationalism and Socialism. We can quite realise the disgust of English Roman Catholics at the thought of being associated in the minds of their fellow-countrymen with tenets and practices which in reality they cordially detest. The Cardinal and Mr. Hart will, we hope, bear with us if we point out how difficult it has sometimes been for the mass of Englishmen to draw this distinction between the political aims of Roman Catholics in England and Ireland respectively. For ourselves, we gladly acknowledge that a large proportion of Irish Roman Catholics are sincerely loyal to the Crown, though it is to be wished that their loyalty could find a little more emphatic expression than it is wont to do. Unfortunately it cannot be denied that the worst impression is produced among all adherents of Law and Order in England at the spectacle of so many Irish Roman Catholic priests and prelates openly identifying themselves with the lowest scum of the Revolutionary party. And, much as we may deplore such a result, it is only in the nature of things that in England the Roman Catholic body should have been supposed to be more or less in sympathy with the forces of Irish disorder. Anything, therefore, that Cardinal Manning, Mr. Hart, or other Roman Catholic speakers and writers can do to dispel this erroneous impression is well done, and has our sincere and cordial sympathy. We are as firmly convinced as they are that Conservatives and Roman Catholics are natural allies. Cardinal Manning indicates with admirable lucidity the principles upon which Roman Catholics uphold the ancient Constitution of the Realm, and resist all breaches and underminings of our ancient political and civil traditions. The Church of Rome is, remarks Mr. Hart, an essentially preservative body. Its principles never change. On the Continent Catholics and Liberals are the bitterest foes. In Belgium and France Catholicism and Conservatism are completely identified. Even in Germany the Conservatives have sought the alliance of the Catholics in their warfare against Anarchy and Socialism. In England Liberalism is rapidly assuming the Continental tinge: the first principles of Liberalism everywhere have always been the same, but English Liberalism is now even visibly approximating to the Continental model. Therefore the time is fast approaching when conscientious Roman Catholics will be unable to give their support to the Liberal party in England, and it would

be unwise for them to endeavour to form a party of their own.

The one conclusion to be drawn from these facts is that at which the authors of these papers have arrived. The only consistent line of action for Roman Catholics is for them to give their adherence to the Conservative party. The present policy of the Tory party, as expounded by Lord Salisbury at Newport, is calculated to attract Roman Catholic support. "On each and every one of the subjects "touched upon by his Eminence, Lord Salis-"bury's speech rings true." So writes our contemporary the *Tablet*. But Mr. Hart recalls the fact that Roman Catholics were Tories long before they were Liberals. Not to revert to the time of the Great Rebellion, when the Roman Catholics proved their staunch loyalty to their King, or to the period when the cause of the exiled Stuarts found its warmest supporters among the Roman Catholics of all three Kingdoms, we need not go back more half a century to find ample evidence of the goodwill of Tory Statesmen towards the Roman Catholic Church. "Protestant ascendency in Ireland," as Mr. Kebbel reminded us last month in the pages of the *Review* already mentioned, "was "not the work of the Tories. The idea of "governing Ireland by means of a Protestant "colony acting as a Protestant garrison origi-"nated with the Whigs." Mr. Pitt had contemplated its gradual abrogation, Mr. Canning had done the same, and Sir Robert Peel declared that he should prefer the endowment of the Irish Roman Catholic clergy and establishment of the Roman Catholic Church to the policy propounded by the Whigs. The secularisation of Irish Church property was a blunder as well as a crime. As Mr. Kebbel further remarks, "it was a blunder, "because an endowed and established Roman "Church, drawing its priesthood to some extent "from the upper classes, and imbued with the "tastes and feelings of educated gentlemen, "would have changed the face of Ireland in a "moment, and have made rebellion and "separation impossible."

Historically, therefore, there is much in the past relations of Roman Catholics and Conservatives to show how natural is their present alliance. The Roman Church, as Mr. Hart says, has instilled into its adherents an ardent desire for the preservation of ancient institutions, and a hatred of change; and Roman Catholics may be relied upon to preserve a Constitution which they well know is one of the few bulwarks left for the protection of their Church against the attacks of her deadliest enemies. It is gratifying to find that even as regards the threatened Disestablishment of what Roman Catholics deem an alien Church, they are prepared to support the principle of Establishment. Disestablishment, as Cardinal Manning says, could in no way benefit Roman Catholics; and they will, he assures us, never be found co-operating in bringing about an event that would be soon followed by a wholesale onslaught on every form of Religion by the upholders of Freethought. They cannot forget how large a portion of their own creed is taught in the Church of England; and we are glad to learn that they are willing to support her for the sake of that which she holds in common with them, rather than to pull down her bulwarks on account of points of difference. "The Esta-"blished Churches of this country," observes his Eminence, "sustain a large measure, though "sadly mutilated, of our Christian traditions, "together with a large system of Christian "education;" and, adds the Cardinal, "they "ought not to be hindered in their action by "Revolutionary measures. Much less ought "they to be rudely destroyed." One other subject there is, as to which in particular we are assured of co-operation between Conservatives and Roman Catholics. In England as everywhere else the one great question which most deeply touches Roman Catholics is that of Education. The liberty to educate their own children, in their own religion, and in their own schools, is, remarks Mr. Hart, the greatest boon which the State can confer on its Roman Catholic subjects. The saving of the Christian education of the people is, Cardinal Manning emphatically affirms, the most vital of all public questions of the day. Secularist education he regards as the greatest evil of modern times. In these days the Roman Church has set herself to combat, as in the schools, so everywhere else, with her whole strength the system of Godless ethics inculcated by the philosophers of to-day. All their systems tend to the destruction of every particle of Religion, and the substitution on the Throne of God of the majesty of Human Intellect. In that contest the Church of Rome desires to co-operate with all whose reverence for true Religion and love for the true liberty of Christian peoples will help her to roll back the great tide of Scepticism. Hence it may be seen, as Mr. Hart declares, that logically the political principles of English Conservatism and the policy of the Church of Rome are near akin. Each requires the aid and alliance of the other, and it is sincerely to be hoped that the accomplishment of that alliance is not far distant.

THE GOSPEL OF SCIENCE.

It was an appropriate and graceful act to place a statue of the late Sir Josiah Mason opposite the Science College which he founded at Birmingham; and no fitter person than Sir John Lubbock could have been found to unveil the statue, and deliver a panegyric upon the munificent founder of the College. But it was no kindness to the memory of the benefactor to have called attention to his want of Christian Faith. The time has been when a man without any definite religious belief was content to say as little on the subject as possible, and when his friends would have thought it a very ungenerous thrust to proclaim to the world his private conviction, or want of conviction, on the subject, especially after his decease. Sir John Lubbock tells us that the late Sir Josiah Mason was very industrious, that he amassed a large fortune, that he endowed Birmingham with an Orphanage and a College of Science, and, finally, that he belonged to no Church or sect, but was "an excellent representative of "religion without dogma." Now, unless it be contended that Christianity is not only false but pernicious, we fail to see what good purpose can be served, even in the eyes of those who have no religious belief, by proclaiming a fact of this kind. It would generally be considered a worse thing for a child to say to a parent "I will "not believe you," than "I will not obey you;" but scores of persons who heard Sir John Lubbock's oration last week must have gone away impressed with the conviction that, in the opinion of one who was held up to their admiration, either this principle does not apply as between men and the Ruler of the Universe, or He has not chosen to speak to men at all. Believers in Natural Religion are entitled to be proud of a man like the founder of Mason College; but unless they are prepared to do all in their power to destroy Christianity, they will not parade the unbelief of such men before promiscuous audiences. What were the young men who, no doubt, formed a large part of Sir John Lubbock's audience to think? Would not some of them say to themselves—"Here is our great and "wealthy townsman, the founder of our Col-"lege, who said that he was not a religious "man; and the clever and distinguished Lon-"don gentleman who came down to unveil his "statue seems to think that it was nothing to "be ashamed of. Why should we trouble "ourselves about religion any more than "they?"

As to the transcendental way in which it pleased Sir John Lubbock to speak of the conditions of success in the world of commerce, it is difficult to believe that a Birmingham audience can have listened without a secret chuckle to the enunciation of the doctrine that "commerce is not only com-"patible, but, perhaps, can only be in the "long run successful, if carried on in happy "union with noble aims and generous "aspirations." Can it be that the member for London University was indulging in a little sly humour at the expense of some who heard him? Even with the qualifying "perhaps," the proposition as it stands is too preposterous. Every man who has gained a fortune by trading is, or at least probably is, a man of "noble aims and generous aspira-"tions"! Why, some of them have made their money by means which are (morally, at least) compatible with sentences of penal servitude; others have become rich by pure gambling, many by pure good fortune; and so far as human eye can see, successful men of commerce are very much like unsuccessful men of commerce—that is to say, very much like the rest of mankind.

The greater part of Sir John Lubbock's speech, however, was taken up with a glorification of Science, which contains just as great nonsense, we take leave to say, as his dictum about the noble aims, and so forth, of successful traders. At the outset of this part of his speech, Sir John Lubbock entered a protest against the inferior place accorded to scientific teaching in the curriculum of our public schools. With this complaint we have no quarrel. We think it is perfectly fair that those parents who wish their boys to have a greater proportion of scientific teaching than is usual in English schools should have an opportunity of obtaining it for them, though at the same time there is much to be said for the old plan of education. A boy put to his trade too early in life may get on more rapidly at first, but he will not eventually make so good a workman as his fellow who has gone through a good elementary school-training in subjects which have no direct bearing upon the work by which he has to earn a living. And, in the same way, a man who has gone through the mill of Greek, Latin, and Philosophy will learn more of any natural science in a month (and, what is more, will be able to study it in a far more intelligent way), than one who has not had a liberal education will learn in double the time. As a mental gymnasium, no science, nor any number of sciences, can compare with a sound classical education. However, it is not the claim put forth by Sir John Lubbock for the training of boys in science that we object to, but some of the grounds on which he makes the claim to rest. One of these grounds was that the general teaching of science would "purify and "ennoble the character." Fine words, indeed; but were ever fine words used with less occasion? How is it possible, we should like to ask, that a boy can become either purer or better by learning as much about beetles, or plants, or electric currents as all the *savants* in the world can tell him? Scientific knowledge will not even make him observant, unless he is taught to acquire it from Nature for himself—a thing which is hardly possible in ordinary schools. It may make him a superficial prig, or it may lay the foundation of a great career, according as it is used; but the mere acquiring of scientific knowledge can have no more effect upon his moral character than upon the colour of his hair. "The more thou knowest, and the "better, so much the purer will thy life be, so "much the nobler thy character," Sir John Lubbock would say. "The more thou knowest, "and the better, so much the heavier will thy "judgment be, unless thy life be also more "holy," says Thomas a Kempis. Each man must choose for himself between the two creeds. They are tolerably distinct. Certainly the new one has the advantage of being easier to put in practice. It is not a hard way of being delivered from "the body of this death" to learn electricity, botany, geology, and the rest of the "bread-and-butter" sciences. What a pity that St. Paul was not aware of the virtue of scientific training! He and his fellow Apostles, not to speak of the early Martyrs, might have saved themselves a world of trouble. If the Twelve Apostles, instead of founding a Church, had founded a Science College—if, instead of writing Epistles and Gospels, they had devoted themselves to inductive experiments, and published a well-devised and carefully edited series of science primers and manuals, how much purer and nobler might the world have been by this time!

In another part of his address Sir John Lubbock spoke of science not so much as a substitute for Religion, as Religion's beneficent mistress, whose office it is to control the lapses of the inferior principle, and guide her steps by a purer light. The speaker observed that he had elsewhere "endeavoured to show the "purifying and ennobling influence of Science "on Religion," particularly in the points of abolishing belief in witchcraft, and promoting tolerance. To suppress rash judgments and cruel punishments, whether for witchcraft or sheep-stealing, to promote tolerance in the sense of discouraging persecutions, is a good work; but to ascribe this to natural science seems to us merely a misconception. As for tolerance of error, it is evident that no religion can be tolerant of error, except that "religion without dogma," which to some people seems so fine a thing. We wonder what Sir John Lubbock would say, by the way, to one who talked to him of an excellent representative of science without dogma? Yet the one phrase would have just as much, or as little, meaning as the other; for no religion, not the merest bundle of vague sentiments, can exist, any more than a science, without some definite propositions which must be regarded as true.

Sir John Lubbock quoted, in support of his argument, a dictum of Canon Fremantle, to the effect that "men of science, and not "the clergy only, are ministers of religion." It would be charitable to hope that Canon Fremantle used these words without fully appreciating their tendency and effect. In a sense, of course, the humblest Christian who plays his part well is a minister of religion; and men of science, whose part it is to turn for us the pages of the book of Nature, ought to be, though not all of them are, ministers of religion. But if the words mean that the mere enabling us to read the book, without any reference to its Author, is to be a minister of religion in any sense approaching to that in which the clergy claim to be ministers of religion, we can only say that a good many things, Canon Fremantle's profession included, seem rather superfluous. We imagine that a considerable number of scientific "ministers of religion" will agree with us on that one point. If science is to be our gospel, and professors of electricity, and so forth, our clergy, let us carry the thing through. Let us turn Westminster Abbey into a laboratory, give up sacraments, and put our faith in scientific experiments. Why trouble ourselves about the world, the flesh, and the devil, when the last of these evils is a pious fraud, and the two former, if not quite harmless, may easily be overcome by the help of a little botany and entomology?

THE REVISED VERSION OF THE OLD TESTAMENT.

Several important contributions have lately been made to the discussion on the subject of the Revised Version of the Old Testament. We printed in full last week the able papers read before the Church Congress by Dr. Driver, Professor Kirkpatrick, the Bishop of Bath and Wells, and Dr. Wright. All four were couched in terms highly laudatory of the Revisers' work. While the Congress was being held an interesting article on the results of the Revision appeared in the pages of the *Church Quarterly Review*, in which also the strongest admiration is expressed for the New Version, and which both in its general argument and in particular phrases bears a good deal of resemblance to the paper read at Portsmouth by Professor Kirkpatrick. Thus far the matter had recently been treated exclusively from the point of view of those who approve the principles upon which the Revision has been carried out. But this opinion has not long been suffered to go unchallenged. The new number of the *Quarterly Review* contains a formidable attack upon the Revised Version of the Old Testament, as trenchant in its criticism, as convincing in its reasoning, and as effective in its destructive power as the celebrated series of articles contributed to the same periodical on the subject of the Revised New Testament. In their general outline, at all events, the two sides of the question have now been fairly stated, and it remains for educated opinion to judge between them. And it is perhaps as well to point out that a knowledge of the Hebrew language is not requisite in order to appreciate and adjudicate upon the merits of the Revisers' general methods. On questions involving Hebrew scholarship it would, no doubt, be highly presumptuous for any but an accomplished Hebraist to question the conclusions of the learned persons who are responsible for the new English translation of the Old Testament. But the points immediately at issue are such as require for their satisfactory solution, not philological knowledge, however minute and accurate, but rather a sound critical faculty. The battle is being waged round the primary principles upon which Biblical Revision ought to be carried out. Dr. Driver, like other advocates of the same views, insists upon "the "fresh light which the progress of years" has brought to bear on the study of Hebrew. The plea may readily be granted as affording sufficient warrant for undertaking to revise the English Version of the Old Testament; but mere generalities of this kind are no defence whatever against the serious charges preferred against the manner in which the Revisers have discharged their task. Those charges are definitely formulated, and, as it seems to us, entirely justified, by the *Quarterly* Reviewer. He challenges at the very outset the two assumptions on which the Revisers' work is based. In the first place, they assume the existence of a large amount of uncertainty in the Text of the Old Testament. In refutation of this view, the writer in the *Quarterly* exhibits evidence of the immense pains that the Israelites took to preserve a correct text of the Sacred Scriptures. It is true, as the Revisers observe, that the MSS. of the Hebrew text are of no very great antiquity. The oldest known MSS. of the whole Old Testament are of the tenth century. But the Revisers themselves admit that the MSS. show no important variations of reading. Professor Kirkpatrick, indeed, accounts for this remarkable fact by the supposition that the Jewish scribes, "at some time or other," settled upon a form of text which came to be adopted as the authoritative standard—a process which he believes took place about the end of the first century after Christ. We should have thought, with the *Quarterly Review*, that this phenomenon of a single Hebrew text was due rather to the religious care taken to

preserve every jot and tittle of the Text unaltered. Our Lord Himself bears striking witness to this well-known scrupulosity on the part of the Jews. When the Massoretic text was formed, its revisers, we may be sure, omitted no precaution to ensure its purity. And, therefore, although there do not exist any Hebrew MSS. older than the tenth century, yet the text they contain is certainly older by many centuries—"indefinitely old," as the Reviewer remarks.

We come now to the other fundamental assumption of the Revisers, which is that the proof of the uncertainty of the Old Testament Text is to be found in the variations of the Ancient Versions. Venerable those Versions doubtless are; but the idea of reconstructing the Text of the Old Testament by their help is an illusion. The *Quarterly* Reviewer reminds us of what is meant by employing the Versions to "correct" the Traditional Text:—"Here are certain books "which claim to have been written (roughly "speaking) between B.C. 1500 and B.C. 500. "It is proposed to correct the text of these "books by means of Translations, the oldest "of which is supposed to have been made (but "only in part) some 300 years after the latest "book was written. It is very like a proposal "to employ a German translation of *Macbeth* "in order to correct the text of Shakespeare." Besides which, we know nothing of the history of these Versions; we have no evidence as to the purity of the received text of any one of them; we cannot tell whether the translators were capable men, or whether the texts we possess represent faithfully what they wrote. To take first the Septuagint. Its claims to antiquity are really very slight. Professor Kirkpatrick speaks of it as "begun nearly "twelve centuries before the earliest extant "Hebrew MSS. were written." That is a totally inadmissible comparison. The Hebrew MSS. at least represent a pure text older than themselves, whereas the original Septuagint is almost certainly lost. All, except the Pentateuch, is probably of post-Christian origin. The *Church Quarterly Review* lays stress on the argument that "the Christian Church ought "not to feel any difficulty about preferring to "the traditions of the Synagogue readings "which were adopted by the Apostles, if not "by our Blessed Lord Himself." But the Septuagint which our Lord and His Apostles quoted has, with the exception named, perished. The printed authorities vary to such an extent that it is often hard to recognise in them translations of the same original text; while in the MSS. we find two streams of traditional text, represented by the Vatican and Alexandrine Codices, which present hopeless divergences from each other. The *Quarterly* Reviewer pertinently asks which of these two is "the Septuagint" so frequently quoted by the Revisers; what is the authority for preferring one above the other; and what is there to show that either of them represents the real Septuagint. These doubts are not new. They were expressed as early as in the time of St. Jerome. So with regard to the Targums. To employ them to correct the Hebrew of the Bible is to deal with what the *Quarterly* Reviewer styles "a very precarious instrument of "criticism." Their dates are uncertain, but in any case the earliest of them is 1,500 years later than the text it is proposed to correct by its aid. To this uncertainty of date we must add the uncertainty of the true text of the Targums themselves. The Syriac Version, again, has not come to us in a trustworthy text, and the same difficulty attaches to the Latin Vulgate. Therefore, when the Bishop of Bath and Wells assures us that "each of "these ancient versions and paraphrases is a "witness of the judgment of the most learned "men, in the time when they were made," as to the meaning of Holy Scripture, we can only reply that they certainly would be if only we had them—a point on which we have no authority to feel in the least degree assured.

We are unable to follow the *Quarterly* Reviewer in his well-merited strictures on the emendations and conjectures of the Revisers with respect to the Text of the Old Testament. Neglecting a large proportion of the material bequeathed to them by the sagacious editors of the Massorah, who had ancient manuscripts before them, and possessed opportunities, now gone for ever, of judging the correct text, the Revisers prefer to encumber the margin of the English Bible with the wild guesswork of modern German critics. Leaving these aside, however, the most striking thing, to an English reader, about the Revised Version of the Old Testament is the extraordinary treatment meted out to texts of Scripture which the Church has always held to bear a Messianic interpretation. Let us explain what we mean by "extraordinary treatment." The Bishop of Bath and Wells protests against allowing the rendering of any passage to be influenced by a desire to favour orthodox doctrine; and Dr. Wright expresses a hope that Christian advocates will not, by "clamouring against the "Revised Version," practically acknowledge their inability to prove the Messiahship of our Lord from "an honest and impartial transla-"tion of the Old Testament." These pleas, however, exhibit a misapprehension of what is the real cause of complaint. The question is whether it is not heretical doctrine that has been unfairly favoured. We "clamour," not against "honest and impartial translations," but against renderings of which some exhibit a strong bias against the Christian Faith, and otherwise a determination on the part of the Revisers to throw doubt on passages always regarded by Christians as Messianic. In Gen. iii. 15, what help is it to the English reader to explain "bruise" by the marginal "lie in "wait"? So, in Gen. xlix. 10 (the great prophecy concerning Shiloh), three marginal renderings are given which weaken the Messianic interpretation. The Vulgate rendering and that of St. Jerome, and also the Targum of Onkelos, emphatically apply the text to Messiah; yet these are not mentioned. Is this a specimen of an "honest and impartial "translation"? The *Quarterly* Reviewer is fully justified in observing that it would appear as though a portion of the Revisers were anxious, not only to minimise the Messianic prophecies, but to suppress the ancient evidence of the Messianic interpretation. In Psalm xxii. 16 ("They pierced My Hands "and My Feet") the old translation stands in the text, supported as it is by the Versions. Why seek to weaken its force by a marginal rendering which is probably due to post-Christian Jewish tampering with the text? An even graver matter is the marginal rendering of Ps. xlv. 6 ("Thy Throne, O God, is for ever and ever": in the margin, "Thy throne is the throne of "God," &c.); for this passage has received inspired interpretation (Heb. i. 8). All the Versions agree in supporting the text against the margin, which latter Dr. Driver has declared "untenable." The *Quarterly* Reviewer may well observe indignantly, "Here are "Revisers going deliberately out of their way "to contradict the New Testament. What "can they mean?" In Prov. viii. 22 ("The "Lord possessed me in the beginning of His "ways") the Revisers suggest in their margin the Arian interpretation of the passage ("formed me"). This is, as the Reviewer says, "the furtive introduction of an exploded "heretical gloss into the margin of our Eng-"lish Bible." In Isaiah vii. 14 ("Behold a "Virgin shall conceive") the Revisers "have "not ventured to eject the true translation "from the text, seeing that they enjoy the "assurance of the Evangelist St. Matthew "(i. 23) that the translation in the text is "correct." Yet they put "maiden" into their margin. If, as seems certain, they meant the one word not to be synonymous with the other, the prophecy thus translated loses its force; and we can by no means accept Dr. Wright's assurance that, even so, the Divine Mystery of the Incarnation would lie concealed in the words of the Old Testament. It would simply have, so to speak, evaporated from it. Here, then, as the *Quarterly* Reviewer says, we have another passage in which "a decided *animus* against the Catho-"lic Creeds is recognisable in some of the "Revisers." A remarkable instance of similar perversity occurs in Hagg. ii. 7 ("the Desire "of all nations shall come"). The Revisers translate "desirable things," with a marginal alternative of "the things desired;" but they proceed to add that the Hebrew literally means "desire." Then what reason can there be for not retaining the correct translation, except prejudice against all Messianic prophecy? The explanation of this painful exhibition seems to us only too obvious. The fact that Bishops and highly-placed ecclesiastics were among the Revisers was unfortunately no guarantee against the Committee, as a whole, being influenced by what the Reviewer speaks of as "a decided "*animus* against the Catholic Faith." The explanation, we repeat, is to be found in the one fact that the Committee was a mixed body, including persons of different beliefs. The strong bias of some members hostile to the Catholic Faith overcame the timid orthodoxy of others—fearful, as men often are in these days of being thought old-fashioned or "illiberal," or being considered too "dogmatic," or of seeming to lag behind "the spirit of the "age." It is high time to protest strongly against the idea that the Revised Version shall be read in our churches; and we hail the publication of the article to which we have been principally referring as a powerful aid in resisting such a proposal if ever it should be made.

Reviews.

EASTER IN ST. PAUL'S.*

By a very judicious arrangement of the terms of residence among the Canons of St. Paul's, it falls to Dr. Liddon's lot to occupy the pulpit of the great London Cathedral at the Easter season. This is much to be approved, as few English Churchmen feel so strongly as he does the importance of the place which the Resurrection holds in Christian theology. He has realised with an intenseness which few other of our modern preachers have done, that "the Resurrec-"tion of Christ is the foundation fact on "which the Christian creed rests in a believing "soul." This truth has formed the theme of his Easter sermons during all the years that he has been a member of the Chapter of St. Paul's, and those who have formed a part of that vast congregation which each Easter has hung upon the lips of the most eloquent of living preachers will be glad to have their recollection of these powerful discourses refreshed as it has been by the reproduction of them in the two volumes now before us, entitled *Easter in St. Paul's*. It is unavoidable that the sermons should lose somewhat of their effect with the loss of those eloquent tones and of that saintly earnestness which illuminated them on their first delivery. But even after making this abatement from their wonderful effect as oratorical utterances, there remains enough to place them in the first rank of printed sermons. The two volumes now before us, which represent the fruitful product of many an Easter at St. Paul's, are of the deepest interest. It must be admitted that there is a certain amount of repetition in the treatment year after year of the same subject, even although that subject is one capable of such diversity of treatment. But the paramount importance of the truths which the preacher has to enforce more than justifies a considerable amount of repetition; and, after all, it is the wonderful variety of the lessons which the preacher derives from this great cardinal truth rather than any repetition of them which will most powerfully impress the reader, as it has impressed the hearers of this series of sermons. Where all are so striking and impressive it is difficult to make a selection, or to point out any one special sermon which stands out from among its fellows. All the various aspects of the great truth on which he insists are in their turn brought prominently forward, and not merely the fact but the power of the Resurrection is dwelt upon with that wonderful eloquence and that tone of profound conviction which have raised Dr. Liddon to his grand pre-eminence among English preachers. But we may be allowed to single out the sermon on the Emmaus road as one of our special favourites. The present volumes are, as we said, confined to Dr. Liddon's Easter sermons; but we are glad to think that if they prove acceptable—and there can be but little doubt that they will be widely and cordially welcomed by English Churchmen—the author is prepared to publish the sermons preached by him during his August and December residences. The latter will be of special interest, as Advent is a theme which has inspired the preacher with some of his most eloquent discourses. The August course has not any theme so definitely suggested by the Church's teaching; but those who know by experience the wide grasp of subjects which Dr. Liddon embraces will feel that there is very much in the August sermons which they will be glad to have preserved for them in the more permanent form here adopted for those which Easter has called forth.

Thirty-eight sermons are comprised in the volumes before us, and it is not too much to say that there is not one of them which is not worthy of careful perusal. With one exception, they have been delivered since the day—so fertile in advantages to the Church in London—when the gifted preacher became a Canon of St. Paul's. The one exception is that on "Witnesses for Christ," which was preached at the invitation of the late Dean Milman before Dr. Liddon became officially connected with the great London Cathedral. It contains a characteristic passage, characteristically repented of, about Garibaldi, whose triumphant entry into London was utilised by the preacher, as he is wont to utilise the current events of the day, so as to drive home more forcibly the lesson which he has to teach. From the nature of the theme which occupies all his attention in his Easter sermons these allusions to current events are less common in the volumes before us than they will be in their promised successors. While looking forward with much interest to the appearance of these successors, which we trust will not be long delayed, we must express our gratitude to the gifted and eloquent preacher for what he has already given us. No student of the pulpit eloquence of the day should fail to add to his shelf of sermons this record of *Easter in St. Paul's*, which will prove a most acceptable reminder to those who formed part of the congregation which gathered beneath the dome to listen to the eloquent tones of the preacher, and will at the same time enable those who were not fortunate enough to hear them with their outward ears, to realise to some extent the value of the lessons which have been taught each Easter at St. Paul's.

* *Easter in St. Paul's.* By H. P. Liddon, D.D. D.C.L. In Two Vols.—London: Rivingtons, 1885.

SOME REVIEWS AND MAGAZINES.

To the masterly article in the *Quarterly Review* on the Revised Version of the Old Testament we have devoted an article in our leading columns. The principal political paper is on the subject of the coming Elections. The prospects are certainly now less favourable to the Radical party than they seemed to be a few months ago. The Ministers who are responsible for the calamities of the last five years are seeking, we believe unsuccessfully, to divert attention from their mismanagement by loud professions of their anxiety to "ameliorate "the lot of the poor," and by suggesting that everybody will soon be made rich with a present of land. But the country at large will, we trust, see through these schemes of plunder, and will decline again to place confidence in a party whose intestine divisions were the cause of its former blundering, and which is now more than ever torn by the dissensions of rival chieftains. Even Mr. Gladstone is unable to meet the demand that he should provide his party with a dazzling programme. His account of the career of the late Ministry is more than unhistorical: it is absurd. The Manifesto has not supplied his party with what they needed; it has not made the work of the Election any easier, or its prospects any brighter. Meanwhile, the new generation of voters numbers a large proportion of Conservatives; the young men of the present day being, oftener than not, opposed to Radicalism. The Conservatives have another advantage in the fact that they are not the party accountable for the unparalleled mistakes and follies of the last five years. Since the last General Election Lord Beaconsfield's reputation has been fully vindicated in the eyes of the people from the aspersions so unjustly cast upon it six years ago. Our organisation is better than it was in 1880; the working classes are more keenly alive to the real causes of the depression of trade; they, as well as the rest of the nation, are profoundly dissatisfied with Mr. Gladstone's foreign policy—a subject to which Radical apologists are careful never to allude; and finally, it may fairly be said that the new Conservative Government has won the approval of the people and established its claim to a fair trial. Lord Salisbury's manly declarations at Newport and Brighton, and his admirable exposure of Radical fallacies—above all, his bold advocacy of the National Church and the claims of the Voluntary Schools have done much to win over many Liberal waverers who are disgusted with the schemes of Socialistic Atheism. An able paper on "Taxes and Taxation," after sketching the history of various forms of taxation, and the principles on which taxes have been levied, criticises Mr. Chamberlain's proposals, which Mr. Goschen has rightly termed "crude panaceas"—such as the doctrine of Ransom, exemplified in a graduated income-tax, or a graduated house-tax or death-tax. The Reviewer rightly insists throughout on the principle that "industry "is limited by capital," and on the fact that Mr. Chamberlain's proposals strike capital at its birth. The shifting of the balance of political power may not improbably be accompanied by heavier taxes on capital. But those who press these schemes should be warned that to impose a tax is not to create the power to bear it. To kill capital is to kill the goose with the golden eggs. Over-severe taxation on capital is a burden which will ultimately fall on labour. "England and Egypt in the Soudan" is the title of an article which deals with a chapter of Soudan history extending over sixty-five years—a chapter which increases in tragic interest as it draws to its close. The Reviewer desires the carrying-out of some scheme by which, whilst the rights of the natives are protected, Egypt, under British tutelage, should become the paramount Power in the Soudan. Our duty towards South Africa forms the subject of a paper in which are summed up the events that have occurred in that country during the last six years, concluding with the successful mission of Sir Charles Warren. The Reviewer draws the conclusion that it is our interest, no less than our duty, to maintain British supremacy in South Africa, upon which the British communities in South Africa depend for their political existence. He deals incidentally with the unfortunate differences of opinion between Sir Charles Warren and Sir Hercules Robinson, as to which we can only say it was evidently a great mistake, in the first instance, to place Sir Charles Warren under the instructions of the High Commissioner. The Colonial Governments of the Cape and Natal should be encouraged to concentrate their energies on their own affairs, and relieved from all responsibility for the native territories. The two Boer Republics should be left alone; and a self-supporting, well-administered native Dominion should be established under direct Imperial control. Finally, some means should be devised for promoting common action in affairs common to all South African communities, so as to pave the way for an ultimate Federation. A Review of M. Taine's work, *La Révolution*, gives a strikingly interesting account of Jacobinism, which is full of warning for us in England. A severe criticism of Mr. Symonds's work on "Shakespeare's Predecessors "in the English Drama," with an admirable sketch of the rise of the Early English Drama, is the principal literary article in the *Quarterly*. The remaining papers are an account of the forgeries of ancient Greek inscriptions perpetrated by the Abbé Fourmont, and an article on Horse Racing, in which it is with justice pointed out that the Turf of England is not all evil in itself, though owing to pernicious licence the cause of misery to thousands. It springs from the English love of out-door sports, and was originally manly, honest, and good. But the demoralisation of half the nation is too high a price to pay even for maintaining in its perfection the breed of the horse.

The *Expositor* (Hodder and Stoughton) has two articles on the Revised Version of the Old Testament, and a paper by Dr. Warfield on the *Magnificat*, *Benedictus*, and *Nunc Dimittis*.

The *Season* for October is, as usual, replete with information especially suited to the requirements of its patrons. The illustrations give an excellent idea of the prevailing fashions.

CARDINAL MANNING AND THE ROMAN CATHOLIC VOTE.

The following passages are extracted from an article contributed by Cardinal Manning to the *Dublin Review*:—

"Catholics are bound, above all other men, to promote the well-being of the commonwealth by every form of lawful co-operation. Our faith tells us that God is the author of the national society of the world, and that it is His will that it should be sustained, consecrated, and perfected by the action of the Church.

"What are the duties of the Catholic Church in England to the people of England, especially at this moment, when two millions have been admitted to the exercise of political, that is of governing, power?

"The first duty which is by necessity laid upon us is to sustain, to confirm, to uphold, and to perfect everything of Christian truth and of natural morality still subsisting in the English people. England, indeed, is not Catholic, for it has lost its participation in the unity of the faith, but it is profoundly Christian still.

"The lives and actions, the words and writings of multitudes are Christian. In the last forty years between thirty and forty millions of money have been spent in restoring, or enlarging, or building churches; a million is contributed every year for Christian missions to the empire or to the heathen. Every day in the month of May—a time specially dear to the Catholic Church—some society of charity or piety, having its centre in London, and its ramifications in all the country, holds its annual gathering. Since the year 1838 some thirty millions at least have been spent in Christian education, and every year Christian schools have multiplied. These are not the works of a people which has ceased to be Christian

"Another duty by which Catholics are bound, above all other men, is to maintain all legitimate authority; for authority is not a creation of man by compact, or legislation, or universal suffrage, but an ordinance of God, which inheres in the society of man. Authority is given to human society immediately by God Himself. We are bound to uphold and perpetuate the ancient and Catholic Constitution of the English realm, which has descended to us by an inheritance of a thousand years. Its foundations are in the unwritten law of the Saxon people, when the Catholic Church exercised its freest and largest powers in the framing of English liberty and law. Upon that Catholic foundation our Norman and English kings built up the noble structure of our English Jurisprudence. The last 300 years have indeed mutilated our Catholic traditions, but they have not destroyed the great tradition of our English laws. . . . The House of Lords is nothing more than an enlargement of the same custom. It perpetuates not only the memory of great services rendered to the Crown and to the people, but the realities of great service in men possessed of the highest powers and culture and experience in the manifold duties and offices of civil, political, and military life

"The traditions of the Church are divine, and the customs of the Church, issuing from those traditions, are sacred. A Catholic who lightly regards them is self-convicted of an un-Catholic mind. The traditions and customs of the English Monarchy and commonwealth are, indeed, human, but they spring from the purest Catholic ages of our people—they have been preserved consciously for seven centuries, and for the last 300 years, unconsciously it may be, but by the wisest instincts of the English race. In this sense every Catholic must be conservative; but in a sense far wider, higher, and deeper than the conservatism of classes, or privileges, or personal interests. In this sense it is that the instincts and the spirit of a Catholic mind will resist all breaches and undermings of our ancient political and civil traditions, or leaps in the dark, even under the guidance of Conservative leaders.

"So much for politics; let us turn to religion. The same spirit will certainly govern Catholics in withholding their hands from every act that can undermine or lessen whatsoever may still remain of religious authority in Englishmen. It is not to be denied that Catholics may have many minds on the subject of the Disestablishment of the Protestant Churches of England, Scotland, and Wales. If the Catholic Church could to-morrow extinguish the Establishment by gathering the millions of the people into its folds by its spiritual and pastoral action, every Catholic would desire that this work of grace might be accomplished before sunset; but to join in a political agitation, in union with multitudes animated by all kinds of animosities against Christianity, and with men of whom many believe little, and many more believe nothing, of the truths of revelation, is in itself a revolutionary action, directly tending to destroy what remains of Christian belief among the people, and that, too, while we are absolutely incapable, by the paucity of our numbers and by the narrowness of our material resources, to take up, at this time, the work of tending and folding the people of this land. If the use of the Established churches of this country be regarded in no other light than as Elementary catechetical schools—they are indeed a great deal more—which have sustained, and are sustaining, a large measure, though sadly mutilated, of our Christian traditions, nevertheless, even as catechetical schools, together with the large system of Christian education maintained by them, they ought not to be hindered in their action by revolutionary measures, much less ought they to be rudely destroyed. Cranmer, Ridley, and Knox mutilated the Christian tradition of England 300 years ago; it is not for the Catholics of England to mutilate it still further now.

"Once more, it is the duty of Catholics to promote all laws which carry the beneficent action of the Legislature into the humblest homes of the people. The welfare of the people is the supreme law, and no just laws can be too popular. The legislation of classes and privileges and private interests is the forerunner of revolution. . . . . The Liberalism which has abolished slavery has emancipated Catholics, has reformed Parliament, has abolished corn laws, and has aided all classes, however they may differ in religious belief, to educate their own children in freedom of conscience, which, finally, has revived household suffrage, is a just and English, and it may be said, a Catholic Liberalism; but the Liberalism of 1788 or of 1830, or of Gambetta, or Jules Ferry, or Paul Bert, or Clémenceau, is a French Liberalism, which is, at this moment, violating all liberty of conscience except that of unbelievers, and destroying the Christianity of the great people of France. From such a Liberalism it is the duty of all Catholics to preserve this country at whatsoever personal cost. The first footstep that that false Liberalism planted upon English soil was seen in the Education statute of 1870. They who promoted it for the most part were unconscious and had no intention of importing into England the two worst principles of the French anti-Christian revolution—the one, the founding of schools of secular instruction divorced, for the first time in England, from religion; the other, the assumption that the children of the people are the children of the State, and that Government is the educator of the children of the State. These two principles are diametrically opposed to the conscience of the great majority of men in England, Ireland, and Scotland; and if our whole population were polled would be indignantly rejected."

After advocating the better housing of the poor, a reform of the land laws, and the control of the drink traffic, the Cardinal concludes as follows:—

"But of all these measures the saving of the Christian education of the people is the most vital, and demands the promptest treatment. All those who believe that the children of a people are the children of the State, that the State is the supreme and legitimate educator of the children born within its boundaries, that the schools are State schools, and that education is merely secular instruction, will fight *à outrance* for the Act of 1870 and its present administration. They will deprecate a Royal Commission because they fear it. But all those who believe that the right of parents and the office of the Church are from God, that the children of a Christian people are confided to this twofold authority by the natural and Divine law, that the education of Christian children must be Christian and can only be in Christian schools—all such will do well at the coming Parliamentary election when canvassed for their votes to ask the following questions:—

"1. Will you do your utmost to place Voluntary schools on an equal footing with Board schools?

"2. Will you do your utmost to obtain a Royal Commission to review the present state of education in England and Wales, and especially the Act of 1870 and its administration by the School Boards?

"As they answer 'Yes' or 'No,' let us decide.

"A Christian people can be perpetuated only by Christian education. Schools without Christianity will rear a people without Christianity. A people reared without Christianity will soon become anti-Christian. Where, then, will be Christian England?"

Commenting on the above, the *Tablet* observes, "If Catholic electors will stir themselves while there is still time to get answers to these straight questions, and give or withhold their votes accordingly, they will have taken the most immediate and most effective means in their power to forward the Catholic cause. And if it should be found that satisfactory replies come mainly from one political party, there should be little doubt upon which side the Catholic vote should be cast."

Alluding in another part of its issue to the Cardinal's article and to Lord Salisbury's speech at Newport, the *Tablet* says, "On each and every one of the subjects touched upon by his Eminence, Lord Salisbury's speech rings true. He will guard the Established Churches from every harm, he will care for the better housing of the poor, he is eager for a wise measure of land reform, he is ready to put limits to the drink traffic, and, above all, upon the paramount question of Christian and dogmatic education, he spoke words which read as though they had fallen from the lips of the Cardinal himself. Nothing could be more direct or uncompromising than his vigorous denunciation of the 'lifeless, boiled-down, mechanical, unreal religious teaching which is prevalent in the Board schools.' We are glad to see that Lord Salisbury was supported on the platform by the Duke of Norfolk and the Bishop of Newport and Menevia, and feel confident that the fearless words of the Tory chief in defence of our one great Catholic interest will win him thousands of grateful votes in the day of trial."

The same journal has the following remarks on Lord Salisbury's speech:—

"On religious education Lord Salisbury's declarations are of priceless value. 'It is,' he said, 'one of our most cherished privileges. I am not speaking for my own alone. What I claim I would extend equally to the Nonconformists of Wales or the Roman Catholics of Ireland. But I do claim that whatever Church or form of Christianity they belong to, they should be given the opportunity to educate the people in the belief of Christianity which they profess, instead of giving them the lifeless, boiled-down, mechanical, unreal religious teaching which is prevalent in the Board schools. Believe me, the essence of true religious teaching is that the teacher should believe that which he teaches, and should be delivering, as he believes it, the whole message of truth. Unless there is that sympathetic, that magnetic feeling established between children and teachers that the teacher is dealing honestly with them, the public will believe that the religious teaching is a sham. Therefore I would give the utmost freedom that could possibly be given to all denominations in this country to teach as they believe, and that which they esteem the highest religious truth of the Christianity they profess.' After this most satisfactory declaration, it is surely inconceivable that any one who really holds religious education to be the paramount consideration which should guide his vote, should hesitate as to how he ought to give it at the coming elections."

In a leading article the *Tablet* also says:—

"The voluntary schools all over the land must stand or fall together, and assuredly we shall not best help them by pursuing a separate policy of isolation and aloofness. Our interests are bound up, and, in many ways, identical with those of thousands of other Christian schools scattered over the country, and our place is in the ranks of their defenders. For though the possibility of a separate Catholic party is so remote, that it is not a matter about which we need vex our souls one way or the other, the question for which of the parties that now divide the State, and for what men Catholics should vote for in the coming elections, is a matter of pressing, practical, and immediate moment."

Mr. C. Raleigh, Chichester, writes to the *Tablet*:—"The most important thing we have to consider now is how we can best fence round and protect the interests of a God-fearing education; from which side, Liberal or Conservative, we have most to fear and most to hope for. I take from the last pronouncement of Mr. Chamberlain which has come under my notice—a speech at Bradford on the 1st inst.—the following pregnant sentence:—'To my mind the spectacle of so-called National schools turned into a private preserve by clerical managers, and used for exclusive purposes of politics or religion, is one which the law ought not to tolerate.' I do not desire to comment on this sentence, the contemptuous insolence of which is, perhaps, its most striking, though not its most dangerous, feature; but I may say that after reading it I fail to see how any Catholic can support a Liberal, or hesitate as to the imperative necessity of supporting a Conservative, *quand même*."

THE BISHOP OF EDINBURGH.

We have received a copy of the Pastoral which the Bishop of Edinburgh has just addressed to his Diocese. It is with the deepest regret and the most heartfelt sympathy that the sad news which it so pathetically conveys will be received, not only by Dr. Cotterill's own flock, but by the whole Anglican Communion. The good Bishop's services to the Scottish Church are well known and thoroughly appreciated; and the impetus which, under his auspices, has been given to Church progress in the Scotch capital is a living witness to the zeal, thoroughness, and tact, of his administration. Our readers will hardly need to be reminded of the leading part which Dr. Cotterill, then Bishop of Grahamstown, took in promoting the meeting of the first Council of Lambeth in 1867, of which he may be said to have been the real originator. Dr. Cotterill was also one of the principal organisers of the second Council of Lambeth, of which he acted as one of the secretaries. The South African Episcopate will be gratefully remembered for the noble and vigorous stand which, in conjunction with his Metropolitan, Dr. Grey, Bishop of Capetown, Dr. Cotterill made against the Colensoite heresy. His great power of organisation is one of Bishop's Cotterill's most conspicuous characteristics; and it was never more beneficially exercised than in the drawing up of the Constitution of the Church of South Africa—a task in which, we believe, he took the chief share. It is not surprising that so distinguished a theologian, who was also a Senior Wrangler, should have specially interested himself in an examination of the points of contact between Religion and Physical Science; and for some years past the Bishop of Edinburgh has been recognised as occupying a leading position among writers on that topic. In his present trial the Bishop will, we are assured, be strengthened by the prayers of the Church. We append his pastoral letter:—

"*To the Clergy and Laity of the Diocese of Edinburgh.*

"My Dear Brethren,—Most of you are aware that for the last few months I have been prevented, by the state of my health, from taking any active part in the work of my diocese. In July I obtained an opinion from an eminent medical authority in London, which led me to hope and believe that all I required, besides a little medical treatment, was a complete change, and perfect rest from all work for a month or two; which I sought, during August and part of September, in a healthy part of Germany.

"On my return to London, however, not finding my health improved as I had hoped, I was advised by my son to consult Sir James Paget; and the result of his examination of me is such as I feel it my duty to communicate without loss of time to my Diocese, as it entirely deprives me of the hope that I might be able, after a few months' rest, to resume my work as your Bishop. It has been decided that the cause of my ailments is an incurable growth in the cheek-bone, which must, sooner or later, terminate fatally, and which meanwhile must disqualify me from undertaking any of the active or public duties of my Episcopal office. This is God's will concerning me; and I am sure you will pray for me that I may accept it cheerfully as such. Through His goodness, although I am physically incapacitated for active work, my mind is as yet unimpaired, and, so long as my life is spared, I trust to be able to aid with my counsels and to some extent superintend the work of the diocese, even as I have done hitherto. I need add no more at present, except that I leave myself and you in the hands of our loving God and Father, and feel assured that I shall have your sympathy, and prayers, and consideration in this great and unexpected trial. My trial and sorrow is indeed yours also, and yours is mine. In the meanwhile, I have appointed the Dean to act as my Commissary in all matters concerning the administration of the Diocese which do not require Episcopal action; and I have no doubt that, if the College of Bishops do not consider that my case is one in which the appointment of a Coadjutor is desirable, some of my Episcopal brethren will be willing to perform Episcopal acts for me, as the Bishop of Brechin has so kindly done during the last few months.

"Believe me, dear brethren,

"Yours affectionately, in those bonds that shall last for ever,

"HENRY, Bishop of Edinburgh.

"*London, Sept.* 25.

Yesterday week the Dean of Edinburgh (Dr. Montgomery) invited the clergy, and so many of their respective flocks as could attend, to a service of Intercession in the Cathedral at 11 a.m., preceded by an early Celebration of the Holy Communion at 8 a.m. The services, especially the later one, were well attended; and at its close, about noon, a meeting of clergy and laity was held in the south transept of the Cathedral, under the presidency of the Dean, when the following reply to the Bishop's letter was unanimously agreed upon, the Dean signing it on behalf of the meeting:—

"*To the Right Rev. Henry Bishop of Edinburgh.*

"Dear Father in God,—Many of us have, directly or indirectly, made some acknowledgment of the solemn and affecting letter which you have addressed to the clergy and laity of your diocese; but we feel that such private communications do not satisfy our sense of what is due to ourselves and to you. A document which has become a public one demands a public recognition.

"We need hardly say that the announcement which it contains has fallen upon all of us as the shadow of a great sorrow. Most thoroughly do we reciprocate all that you have said respecting the community of feeling and of interest, which must render your great and heavy trial a trial to us all, both pastors and their flocks; and you may rest assured that you will not count in vain upon their sympathy, their prayers, and their consideration. They will willingly see the diocese intrusted to such management as shall seem best to your Lordship, and to your right rev. brethren of the Episcopal College.

"It would not be becoming on our part, and we know that it would be utterly distasteful to yourself, if we were to indulge in any language of eulogy; but we regard it as an act of bare justice to ourselves to express our conviction that we have found in you one on whom God has bestowed many gifts, which have rendered you not only fit for the episcopal office, but eminently adapted for the supervision of such a diocese as that of Edinburgh. And although every spiritual ruler 'being taken from among men is compassed with infirmity,' we believe that you have earnestly desired to exercise those gifts for the glory of God, and for the highest welfare of your fellow-creatures. We consider that the work of the diocese has, by God's blessing, greatly prospered under your charge. We might point to many evidences of such progress, but it must here be sufficient to refer to the completion and organisation of the Cathedral church of the diocese. Most especially are we of the clergy conscious that we have never found your Episcopal rule limited by the trammels of a dry officialism, but wise, just, and fatherly. And in speaking thus, we feel that the truthfulness of our language will be recognised by others besides members of our own Communion, who will also join with us in appreciating your contributions to the sacred cause of belief against unbelief.

"With the renewed assurance of our prayers that God may support you and yours under the burden of this heavy affliction, and may impart to all of us more of the grace of resignation to His holy Will, we remain, dear Father in God, yours dutifully and faithfully in Christ,

"(Signed on behalf of the meeting),

"J. F. MONTGOMERY, D.D., Dean."

CANON TREVOR AT ST. PAUL'S.

The following sermon was preached at St. Paul's Cathedral on Sunday evening, the 4th inst., by the Rev. Dr. Trevor, Canon of York and Rector of Beeford, near Hull.

Canon Trevor took for his text 1 Peter iii. 15: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." In these words (said the preacher) it is evident that the writer had no suspicion of the conflict we now hear so much of, between Reason and Revelation. His own hope rested distinctly and absolutely on Revelation—upon Miracle and Prophecy. He was no follower of cunningly-devised fables; he had been an eye-witness of the majesty of Christ. His own ears had heard the voice from the excellent glory, "This is My beloved Son." He believed, too, in a more sure word of prophecy: surer than any one man's testimony because it shines on throughout the ages, lighting up the dark places of life and fixing the benighted wanderer's eye, till the "day dawn and the day-star arise in our hearts." A faith like this could be nothing troubled by an occasional variance between the Greek translation and the original Hebrew. Little cared St. Peter for the wrangling of scribes and rabbis over some disputed text. He was gazing at the light, and these were but specks and dust upon the glass. He quotes the Greek, or the Hebrew, and often his own memory of either, with apparent indifference. It was not in the letter but in the spirit and substance, that he hearkened for the Word of God, and there was now an answering spirit in himself, welling up in his heart and flowing out into the new life of which the prophets spoke. It is from the radiance of this transfigured experience that he calls upon all of like faith with himself to be ready to give a reason of the hope that is in them with meekness and fear. Clearly St. Peter had no thought of Revelation being opposed to Reason.

But St. Peter was an illiterate fisherman. There is a notion—I know not whence it came—that Revelation is the delusion of a childish and unscientific age, ignorant of the laws of nature, and ready to ascribe every unusual phenomenon to the intervention of a Deity. The historical fact is that Revelation, genuine Revelation—the Revelation of the Bible—is the crowning gift of the greatest minds at the very brightest periods of intellectual culture. No man has yet equalled Moses in genius and power of intellect. He was learned in all the wisdom of the Egyptians—a civilisation which, we are daily discovering from its long-buried relics, was hardly surpassed in the palmiest days of Greece and Rome. As philosopher, statesman, poet, and prophet, Moses was unquestionably the foremost man of that or any other age. He welded a horde of bond-slaves into a nation, led them through a wilderness to conquest, gave them laws and institutions, political, social, and moral, which out-lasted the old world-subduing empires, the boasted liberties of Greece and Rome, and the philosophy of Socrates and Plato, to furnish the moral basis of all modern civilisation. More than this, Moses wrote of the "beginnings" which are the despair of science and philosophy. Modern science imagines a protoplasm out of which the universe was evolved; but of the origin of the protoplasm it knows no more than the ancients, who talked of the eternity of matter 2,000 years ago. It pretends to ascribe all the powers of thought—the patriot's hopes, the statesman's cares, the poet's rapture, the purest love of man or woman, and the ineffable aspirations of the soul after God; aye, and the reverse of all these—the coarse, ignoble, vicious

purposes that flee the light and revel in the works of darkness—all are scientifically ascribed to molecular movement in the grey matter of the human brain. But, if you ask for a reason for this scientfic miracle—how the molecules come to move in this prodigious way, and how it is known, since no one can see them move at all—science is dumb. It does know—though it is trying hard to disprove it—that life, human, animal, or vegetable, comes only from similar life, *omne vivum ex vivo*. But to the question how the first life came to be, science has no answer. It can give no reason for the hope that is in it. The First Cause of all, the major premiss, the root and source of all true reasoning, it pronounces to be unthinkable. It is Revelation that takes up and completes the wondrous tale. The first verse of Genesis reveals the Cause of the effects that science deals with. It establishes the laws of nature by unveiling the Lawgiver—"In the beginning God created the heaven and the earth." The Omnipotent made the protoplasm. He began and still governs the evolution. He Who is Life Eternal originated the life we share and see around us. The solution is simple, as all true solutions are; but it solves the problem that to science is insoluble. And yet we are told that Revelation is contradictory to Reason! As well pretend that the telescope contradicts our natural senses, because it extends and exalts the field of vision.

If you ask for the proof of a Divine Revelation to Moses, it is the same which science employs to demonstrate the laws of nature—*the behaviour of the subject*. Observe the difference between his Genesis and the traditions of anciant Egypt, Babylon, India, China, Greece: it is the difference between history and legend. To say nothing now of his religious ordinances, contrast his conceptions of God and man with the monstrous dreams of Oriental philosophy, and the orgies of gods and demigods on the Greek Olympus. Compare his social and political institutions with the boasted liberties of the classic Republics, his broad and durable legislation with the alternate humours of Despotism and Democracy. Observe his compassion for the fatherless and the widow, his sense of the brotherhood of mankind, his exalted standard of right and wrong, his justice, his self-sacrifice, and ask yourselves if these do not demonstrate a higher guidance than is common to men. Are they not exactly the fruits you would expect in one whom "the Lord knew face to face"?

Try him again by his simple though wonderful autobiography—from the cradle on the Nile to the top of Pisgah. Of that 120 years, forty were passed in the favour of Pharaoh, and the command of his armies in the Soudan. Not a word concerning them is preserved. Not a syllable of the dynasties, the pyramids, temples, obelisks, and sepulchres, whose ruins are the lifelong study of our Egyptologists. He does recall his one passionate effort for the liberation of his people—and its repulse. Then another forty years of silence in exile. Not a word comes from Midian, unless it be the noble Psalm on the number of man's days. Then, when his allotted term was over, when all earthly hopes were dead, and another marred and wasted life was quivering to join the heaps that, "thick as leaves in Vallambrosa," strew the path of time, a new life opened at the burning bush with the revelation of the Eternal. Then comes Moses, the man of God. Historian, liberator, lawgiver, leader, prophet, priest—he enters upon a new course. He makes his shepherd's rod, as a Greater than Moses has since made His Cross, the sign and instrument of a new power. He never falters in this steadfast march by sea and land till he stands on Mount Nebo, "his eye not dim nor his natural force abated," and sees the Land of Promise which he is not to enter—the very land which he had described from the far off vision of faith in the house of bondage. He looks and dies—not disappearing, like another Romulus, to be worshipped by a deluded people, but himself recording his own death and burial—and "no man knoweth of his sepulchre to this day.

This is the Moses of the Bible. Take away Revelation and he is impossible: a miracle infinitely more incredible than the passage of the Red Sea, the thunders of Sinai, or the manna in the desert: for these were but physical wonders, miracles only in their signification. But Moses without Revelation is a moral impossibility—the solar system without the sun, matter without gravity, motion without force—no impossibility in nature is so absolutely unthinkable as Moses without God.

We pass to the other great era of Revelation. From Moses to Christ is not so long as from Christ to ourselves, and the chain between them was never broken. The scribes were sitting in Moses' chair when Christ came. Moses foretold another Prophet, and Jesus affirmed that Moses wrote of Him. St. Peter saw them together in glory on the Holy Mount when they spake of another Exodus which he should accomplish at Jerusalem.

Now Jesus Christ was born in the Augustan age of Imperial Rome: the age of Cicero, and Virgil, and Horace; of Seneca, Tacitus, and Pliny. The last word of Greek philosophy had been spoken. Beginning in a religious search after God, it had fallen for want of Revelation into the Epicurean worship of civilisation, and ended in the Agnosticism which is still the Nemesis of unassisted reason—"without God and without hope in the world." The Alexandrian Jews were endeavouring to revive the corpse by breathing into it the wisdom of Moses; while at Rome the, New Stoics had re-inaugurated the reign of reason, proclaiming virtue to be the chief end of existence, yet binding all things—mental as well as material—thought and action alike, in a chain of inexorable necessity, discarding prayer and bidding every one worship only the God in Himself. The age was "dark with excess of light." It reposed on the "immense majesty of the Roman Peace." Jesus Christ kindled a light that outshone the rest, and founded a Kingdom of Peace that shall never pass away. True, He was not a philosopher, nor a man of letters. He was a poor carpenter's lad, who read nothing but His psalter and the lessons of the Synagogue. Yet He confuted the scribes in their own law, taught the priests the meanings of their sacrifices, read the Prophets as if He had been at the source of their inspiration. He spiritualised the Decalogue, exposed the superstition of the Pharisees, and spread His Gospel feast for publicans and sinners. Never did reason so triumph over ignorance and superstition. But Jesus Christ did more: He accomplished what reason never could—the dominion of the unruly wills and affections of sinful man. He went about doing good and making good. He healed the poisoned spring in the heart, cast out evil passions, cleansed the leprosy of the soul, quickened men dead in trespasses and sins. The miracles that men stumble at are as nothing compared with this moral and spiritual resurrection. We may say of them as Augustine said of sacrifice: the visible miracle is only the sacrament of the invisible. The physical signs were for the people that then were, who could not foresee our experience. The Sun of Righteousness is now risen with healing in His wings. He is high in the heavens, shining over nineteen centuries of a new life as obviously proceeding from Jesus Christ as the light of day has its source in the natural sun.

The mystery is that such a One should ever die. That He should rise again is as natural as that water should regain its level. The death—the painful, ignominious death of Him who is the Light and Life of man, is the true miracle, the great problem of Revelation. It was of this that Moses and Elijah spake with Him on the holy Mount; neither the Law nor the Prophets could solve the mystery. More than twelve legions of angels were restrained from succouring Him; one was privileged to strengthen Him in anticipation of the Cup; but none could fathom the depth of the Divine counsel for the salvation of men. It is from Himself alone that we learn the secret. "The Good Shepherd giveth His life for the sheep. I lay down My life of Myself; no man taketh it from Me; but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment I have received of My Father." It was hurled at Him as a bitter taunt on the Cross: 'He saved others, Himself He cannot save." But here was the very power of the new life He came to impart. He came to bring life out of death, and therefore He would die—not merely that in all things He might be made like unto ourselves—not only that in the last trial of human nature, when alone and by himself each one must pass out from all that makes our life here into the unseen hereafter, we might know that He too has died before us, and see His footprints in the path, and hear Him whisper, "It is I: be not afraid"—not only this; but that in so tasting death, the wages of sin—aye, and in some mysterious way Himself, the Sinless One, "bearing our sins in His own Body on the tree," He might kill sin itself and therein death, so that henceforth whosoever liveth and believeth in Him shall never die. The sacrifice of the death of Christ is the reconciling of the world to God, and therefore its continual remembrance in the Eucharistic Sacrifice of the Church is a continuous feeding on the Bread of Life. Here is our last answer to them that demand a reason of the hope that is in us: "The Son of God loved me, and gave Himself for me. I am crucified with Christ—nevertheless I live; yet not I, but Christ liveth in me."—(Gal. ii. 20.)

You ask, again, for proof of this last and greatest of Revelations, and I refer you, again, to the scientific test of all hidden forces—the behaviour of the subject. I pass over the argument from the fulfilment of the elder Scriptures—the final realisation of the dumb cravings of nature, the imperfect hopes and long struggle of reason, the broken lights of philosophy, and the daily increasing lustre of prophecy; I say nothing now of their grand and spiritual fulfilment in the Gospel. I am content to abide by the test of historical fact. Was the life of Jesus Christ Himself in accordance with His pretensions? Was He an enthusiast, an impostor, an ignorant deluded victim of hereditary superstition, as some have dared to say; or, as He undoubtedly claimed to be, a new light and power in the world—a unique revelation of the invisible God? We have His memoirs in the artless compilations of His unlettered companions: men utterly incapable of inventing or even understanding the character they portray. It is not the work of a master, investigating motives, comparing and illustrating events, penetrating secret objects of ambition, and gathering up the clues of action to write a philosophical history. The four Gospels are unconnected reminiscences of a few words and actions, by eye-witnesses who never offer an explanation, and very rarely an observation, on what they relate. They never stop to moralise on the actors or the incidents. They are as colourless as the glass that transmits the light of the candle within, and have as little to do with the making of it. Their reports have been cast into the crucible of adverse criticism for nineteen centuries. The Epicureans had their laugh at Athens. The Roman Stoics held this "detestable superstition" to be the only religion deserving criminal punishment. Priests, Jewish and Gentile, raged against it. Emperors persecuted, philosophers ridiculed. But priests, emperors, and philosophers are all gone: their gods, their power, their empires, and their wisdom are as dreams when one awaketh: while Jesus Christ remains the fountain of modern civilisation. The final verdict of the higher criticism is that He is the one only example of a perfect man. His discourses, even to those who reject His miracles, are full of the deepest philosophy: they reach the inner man through all the barriers of unbelief. The sceptic himself is moved by the "sweet dream of Galilee," that holy, humble, loving life and conversation of the Son of Man. They still deny His Divinity, just as Science still shuts its eyes to the Great First Cause of all it knows. Well—we must be content with their secondary cause: we accept the acknowledgment of a supernatural Humanity. To us this means the Son of God. We say His life and story are in accordance with this pretension. If He were really the Son of God, His wisdom, goodness, holiness, power spiritual and material, are explained. If He came forth from the Father and came into the world, it was natural, I say, that He should leave the world again and go to the Father. If He came to bring a new life out of death, you have a right to demand the evidence of it in the life and conversation of His Church. We must not shrink from the test. Amid all the defects and backsliding of professing Christians, history still everywhere finds a higher civilisation in the train of the Gospel. Christianity emancipates the slave, proclaims the sacredness of human life, asserts the rights of women and infants, sanctifies marriage, creates the home, awakens conscience in public affairs no less than private, demands equal laws for all, protects the fatherless and the widow, nurses the sick, feeds the hungry, helps the impotent, educates the ignorant. It translates the theoretical virtues of philosophy into the active life of individuals and nations. They who would now separate the Church from the State are casting down the ladder by which England ascended to her greatness: rooting out the principle of all national and social prosperity. The science and politics of our day will pass away like the Ptolemaic Theory and the policy of the Cæsars. They benefit mankind only in so far as they are themselves true to the Gospel light. I venture to affirm that one such life as that of the venerable nobleman who has just passed away full of years and honours—a life devoted to increasing the power of Religion in legislation, government, and education—has done more for the English people, and especially for the poor and suffering, than all the schemes of politicians and reformers ever did or can effect to the end of time. "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" The old philosophies lost the knowledge of God by seeking Him under the forms of nature. The new Agnosticism accepts the defeat, and glories in its shame. These are the paths of death. The life of man is not in himself, but in his Maker. Civilisation is the outcome of religion;—true or false, moral or corrupt, spiritual or material, according to the root from which it grows. True religion is the union of God and man, perfected only in Him who is Perfect God and Perfect Man. Jesus Christ is God manifest in the flesh—none the less in the flesh because He is in heaven. For there in the holy place not made with hands He retains the Body in which He bare our sins on the Cross. There He ever pleads the Precious Blood shed for the remission of our sins. There in the bosom of the Father He still keeps the human Heart that so pitied and loved His own that He must needs love them to the end. Ah! Christian men and women, when I survey this vast assemblage of human lives, each stricken with its own wound—hidden it may be from all earthly sympathy, incurable by any earthly balm—what a joy it is to know that no sin or sorrow or need of man can fail to win its way to the throne of Grace, where Jesus ever lives to make intercession for as many as will come unto God by Him. No! He has not left you, even in going before to prepare a place for you. He is with us still in all our darkness here. Still He moves amongst us, seeking to save them that are lost. Still the shadow of His Cross falls on bruised and broken spirits. Still you may hear that gentle voice, "Son be of good cheer, thy sins are forgiven thee;" still be lifted by that loving Hand, though you fall seven times a day; still enter into His victory over sin, and be made partakers of His Resurrection unto righteousness. No! it is not there, on the other side of the grave, in a new and unknown world, before the awful angels and the unapproachable spirits of just men made perfect, that you are to be saved and pardoned and reconciled to God; but here, in all the weakness and trouble of the flesh, in the Communion of the Saints, in the bosom of the Church you know, by sacraments and ministrations of grace that win upon the soul through the familiar avenues of the body, you are accepted in the Beloved and begin the life that never dies. This, this is Life Eternal—to know the only true God, and Jesus Christ whom He hath sent.

It is a new Creation, beginning like the first in the individual and spreading out into the race: a Creation by the same Personal Word and brooding Spirit that said of old, "Let there be light, and there was light." The Only-begotten Son is speaking still to every particular soul in this vast assembly, to the wanderer in the streets outside, to the rich man in his palace and the pauper in his garret—to one and all of His sin-burdened children—"Come unto Me all ye that travail and are heavy laden, and I will give you rest." He is speaking also to you men of action, you that have yet the race of life to run and would fain quit yourselves as men. Many teachers have said, Follow God. Jesus is the only One that shows the way. He alone of all of woman born has dared to place Himself before the sons of men and say, "Follow Me." Follow Him without doubt or stint. Look to Him as the Author and Finisher of your faith, the Example of your life and conversation. Follow hard after Him, and never let go the hand that will uphold your tottering steps. He is not your Guide only, but your Life. He is One with you, and you with Him. And so we come to our last answer to all who question us: the soundest reason for the most transcendental hope that ever visited the heart of man—"*Christ in us the Hope of glory.*"

Ecclesiastical.

PREFERMENTS AND APPOINTMENTS.

Rev. G. S. Allen, Vicar of Kirby Wharfe, to be Rural Dean of Selby. Patron, the Archbishop of York.

Rev. E. J. Baker, Minor Canon of Chester Cathedral, and Curate of St. Oswald's, Chester, to Rectory of St. Wilfrid's, Northenden. Patrons, the Dean and Chapter of Chester.

Rev. Dr. Critchley, Head Master of Chester Training College, to Rectory of Long Newton, near Stockton. Patron, the Bishop of Chester.

Rev. T. G. Davy, to Vicarage of Roughton, Norfolk. Patron, the Bishop of Norwich.

Rev. S. W. Gibson, to Vicarage of Marsh Caundle, Dorset. Patron, Mr. J. J. Sudbury.

Rev. C. Grant-Dalton, Curate of St. Bartholomew's, Sydenham, to Vicarage of Wincanton, Somerset. Patron, the Rev. Canon Yeatman.

Rev. O. M. Grindon, to Vicarage of Atworth with South Wraxall. Patrons, the Dean and Chapter of Bristol.

Rev. J. W. Hardman, to be Public Preacher in the Diocese of Bath and Wells.

Rev. J. H. Moore, late Vicar of St. John's, Kenwyn, to Rectory of St. Mary's, Truro. Patron, the Bishop of Truro.

Rev. W. Moyle, to Rectory of Ashcombe, near Dawlish. Patron, the Lord Chancellor.

Rev. W. Okes, Curate of All Saints', Gainsborough, and Chaplain of the Union, to be Incumbent of Longfleet, Poole. Patron, Lord Wimborne.

Rev. E. M. Phillipps-Treby, to Rectory of Minster, Cornwall. Patron, Major-General Phillipps-Treby.

Rev. T. Pitts, to Rectory of All Saints', Loughborough. Patrons, Emmanuel College, Cambridge.

Rev. M. Rees, to be Perpetual Curate of St. Peter's, Walthamstow. Patron, the Vicar of Walthamstow.

Rev. J. B. Wilkinson, to Rectory of Bratton St. Maur.

Rev. G. Yeats, to be Perpetual Curate of Heworth. Patrons, the Trustees.

Licences to Curacies by the Archbishop of York.—Revs. Arthur Wilfrid Baynham, M.A., to Holtby; George Strickland Marriott B.A., to Appletonle-Street.

Licence to Curacy by the Bishop of Durham.—Rev. Thomas Henry Espinell Compton Espin, B.A., to Wolsingham.

Licence to Curacy by the Bishop of Bath and Wells.—Rev. John Price Fallows, B.A., to Walton-in-Gordano.

Licence to Curacy by the Bishop of Chester.—Rev. Morris Roberts, to St. Martin's, Chester.

Licences to Curacies by the Bishop of Liverpool.—Revs. John Edward Hawksley, to North Meols; Rupert Large, to Ince in Makerfield.

Licences to Curacies by the Bishop of Manchester.—Revs. Thomas Lloyd Jones, B.A., to Holy Trinity, Hulme; Michael Roberts, to St. Paul's, Manchester.

Licences to Curacies by the Bishop of Norwich.—Revs. John William Collett, to Swainsthorpe-with-Newton Flotman and Dunston; Joseph Ward, to Brockdish; R. Ron Young, B.A., to Furborough Magna.

Licence to Curacy by the Bishop of St. Albans.—Rev. George Porter, M.A., to Much Hadham.

Licences to Curacies by the Bishop of Truro.—Revs. Edward Mann Perry, to Mevagissey: Daniel Rechab Vaughan, to Helston; Frederick George Herbert Henry Eugene White, B.A., to Calstock.

Licence to Curacy by the Rev. Canon Gordon during the Vacancy in the See of Salisbury.—Rev. George Bellamy-Gordon Stokes, M.A., to Swanage.

OBITUARY.

Oct. 5, at Thorp, near Whitby, the Rev. Herbert Marsh Sims, Vicar of St. Cuthbert, Hunslet, Leeds, aged 32.

Oct. 7, at The Rectory, Poughill, Crediton, the Rev. T. B. Melhuish, aged 73.

Oct. 7, at Belmont Lodge, Portswood, Southampton, the Rev. Thomas Garrett, B.A., Chaplain Royal South Hants Infirmary, aged 77.

Oct. 10, at Corsley Rectory, the Rev. James Hay Waugh, aged 87.

MISCELLANEOUS CHURCH INTELLIGENCE.

The Rev. Dr. Concanon has resigned the Organising Secretaryship of the Church Association.—*Record*.

A movement has been started for presenting the Bishop of Dover with his portrait in oils, as a testimonial from the clergy of the diocese of Canterbury, in recognition of the faithful and energetic manner in which he has discharged the duties of the office of Bishop Suffragan since his appointment in 1870. Dr. Parry is also Archdeacon of Canterbury, to which office he was appointed in 1869.

The clergy of the diocese of Peterborough, to the number of 530, have subscribed towards the cost of a beautiful painted portrait of their Bishop. The presentation took place on Wednesday at the Diocesan Conference, which is in session this week. Frank Holl, R.A., is the artist.

It is stated that the Rev. J. H. Pigott and the Rev. H. Sampson, who resigned curacies about a year ago in order to join the Salvation Army, have recently severed their connection with that body, and have returned to the ministry of the Church of England.

At the morning service at St. George's Chapel, Windsor, on Tuesday, the Rev. John Neale Dalton, M.A., of Clare College, Cambridge, for the past fourteen years Governor to their Royal Highnesses Prince Albert Victor and Prince George of Wales, was installed into the canonry vacant by the death of Canon Anson. The letters patent having been exhibited in the Chapter-house to the Very Rev. Randall T. Davidson, Dean of Windsor, with whom were the Hon. and Rev. Canon Courtenay and Canon Capel-Cure, the usual oaths and subscriptions were taken and signed in the presence of the Dean. Mr. John Hassard, Principal Registrar of the Province of Canterbury, attended Canon Dalton throughout. The Rev. Erskine W. Knollys, rector of Great Chart, Kent, and several other clergymen were present, besides the usual congregation. Minor Canons the Rev. W. G. Edwards and the Rev. C. A. Traherne conducted the musical service. Mr. R. Cope, the Chapter Clerk, and the Naval and Military Knights of Windsor were in their places. In conclusion, the bells of St. George's rang a merry peal.

The office of President of St. Mary Magdalen College, vacant by the death of Dr. Bulley, has been filled by the election of Mr. Thomas Herbert Warren, M.A., Fellow, Dean of Arts, and Senior Tutor of the college. Mr. Warren was educated at Clifton College, was scholar of Balliol College 1871, Hertford Scholar 1873, 1st Classical Mods. 1873, Gaisford Prize (Verse) 1875, 1st in Literis Humanioribus 1876, elected Fellow of Magdalen 1877, and Craven Scholar 1878. He has filled the office of Master of the Schools, Pro-Rector, Moderator in Classical Honours, and Public Examiner in Literis Humanioribus. He is also a member of the Council of Clifton College.

The nave of St. Alban's Cathedral, which has been under restoration for seven years, will be opened for Divine service on Wednesday next, at 11.30 a.m. The Archbishop of York is to preach the sermon. Admission will be by ticket only, applications for which must be made before October 16, to Rev. T. G. Gibbons, St. Albans. A special train (Midland) will leave St. Pancras for St. Albans at 10.15, returning at 3.30.

The monument to Archbishop Tait, in the North Transept of Canterbury Cathedral, will be unveiled on Tuesday next, by the Archbishop of Canterbury. The ceremony will take place immediately after Evensong, which commences at three p.m. Any persons being subscribers who wish to be present are requested to apply to the Rev. H. Maxwell Spooner, Boughton Vicarage, Faversham, for orders of admission and for programmes of the proceedings. Others who are not subscribers should apply to the Dean of Canterbury.

The harvest festival at Holy Trinity, Bessborough-gardens, Westminster, was commenced on Thursday evening last, and will be continued to-morrow (Sunday). The sermon at 11 a.m. will be preached by the Rev. Vincent Borradaile, of St. Mary Magdalene, Munster-square, and at 7 p.m. by the Rev. G. F. Holden, of St. Peter's, Eaton-square.

We regret to learn that the Bishop of Ely has been suffering since the conclusion of his visitation from congestion of the left lung. He is under the care of Dr. Latham, of Cambridge, and Mr. Spencer Harris, of Ely, and will not be able to fulfil any public engagements for some weeks to come. The mischief is not extensive, but some of the symptoms furnish ground for anxiety.

Bishop Ashton Oxenden, who recently resigned the vicarage of St. Stephen's, near Canterbury, on account of ill-health, took his departure on Wednesday for Biarritz. Prior to leaving he was presented with a farewell address, engrossed on vellum, and signed by two hundred of the residents in the parish.

The Bishop of London has consented to preach the sermon at the Twenty-first Anniversary Festival of the Guild of St. Luke, which will be held in St. Paul's Cathedral on Friday evening, the 23rd inst. The singing will be led by the Association of Lay Helpers for the Diocese of London.

The Archbishop of Canterbury has this week been the guest of the Bishop of St. David's. On Sunday he preached to a large congregation at St. Peter's, Carmarthen. On Thursday his Grace, after morning prayer in the chapel of St. David's College, Lampeter, laid the corner stone of the new buildings which, at a cost of £10,000, are to be added to the college. His Grace was attended by the Bishops of St. David's, Bangor, and Llandaff, the Dean of Llandaff, the Canons of St. David's, Principal Jayne and the college staff, the Lord-Lieutenant of Cardiganshire, Viscount Emlyn, M.P., Lord Aberdare, Lord Norton, about eight hundred friends, students, and old students, and a large number of ladies, including Mrs. Benson. The Archbishop expressed his warm interest in the institution, and spoke of the essential unity between the Church of England and Wales. A luncheon followed.

The Bicentenary of the Revocation of the Edict of Nantes (October 18, 1685) will be celebrated in Canterbury Cathedral to-morrow (Sunday), when special sermons will be preached by the Dean and the Hon. and Rev. Canon Fremantle. Canterbury being one of the principal settlements of the Huguenot refugees, and the crypt of the Cathedral the place where they and their descendants have worshipped up to the present day, it is felt that a special interest will be taken in the commemoration. The congregation of the French Protestant Church will attend the afternoon and evening services at the Cathedral, and at the end of the latter service will celebrate the Holy Communion in the crypt.

At the instance of the vicar of Ticehurst, Sussex, two separate sales for the recovery of the extraordinary tithe on hop gardens belonging to Messrs. Crispe and Vine, amounting altogether to about £50, were effected on Saturday by an auctioneer from Berkshire. The weather was extremely inclement, but there was a large gathering of hop and fruit growers and others interested from Sussex and the adjoining county of Kent. In Mr. Crispe's case the validity of the sale was disputed, the auctioneer declaring a bid of £38, while a grower from Kent, to whom it was attributed, had only offered £37. In the case of Mr. Vine, the hoppoles were bought in for £5, the tithe distrained for being about £19. An indignation meeting followed, presided over by Mr. Bolton, president of the Anti-Extraordinary Tithe Association, and a resolution was passed expressing the opinion that the tithe was an impediment to agriculture, and should, therefore, be abolished, and hoped that a reformed Parliament would remove from the Statute-book the law authorising the tithe.

On the 5th inst. took place, at Bramdean, Alresford, Hants, the funeral of the late esteemed rector, the Rev. A. C. Bishop. Although he had passed the "threescore years and ten," he was, till last year, a man of such remarkable activity, both of mind and body, that his death seemed untimely, and has left a blank which will long be felt. The church was decorated for the funeral with a profusion of beautiful flowers, and the coffin, which was placed in the church early in the morning, was completely covered with exquisite wreaths. The Holy Communion was celebrated at eleven o'clock by the Rev. J. Heberden, Rector of Hinton Ampner, assisted by the Rev. A. F. Creery. There were thirty-seven communicants, and all present felt the soothing and comforting message thus brought home to their sorrowing hearts. The funeral was fixed for three o'clock, and, notwithstanding the very unfavourable weather, there was a very large attendance of sympathising friends and neighbours. The mourners were met at the churchyard gate by the choir and the officiating clergy, and were received as they entered the church by a solemn voluntary on the organ. The officiating clergy were the Rev. T. Woodhouse, vicar of Ropley, and the Rev. A. F. Creery. The grave was lined with foliage and flowers, and just before the procession left the church the pathetic hymn. "Now the labourer's task is done" was sung most impressively.

The Dean and Chapter of Rochester have received as a parting gift from Canon Wordsworth, Bishop-Elect of Salisbury, a beautiful silver-gilt chalice and paten copied from those at Brasenose College, Oxford, of which the donor has been fellow, tutor, and chaplain. The paten has the "Vernicle," or face of the Saviour as impressed on St. Veronica's handkerchief, on the inside; and the chalice has the "mullet foot" which comes out to the six points of a hexagon, a feature common in mediæval chalices.

The following letter was received last week by the Council of the Funeral Reform Association from the Archbishop of Canterbury:—"I am glad to learn from your letter that the Council of the Church of England Funeral and Mourning Reform Association has, with the approval of the Bishop of Winchester, secured an opportunity of holding a conference at the Church Congress at Portsmouth this week. The double object of the Association—viz., to simplify funeral and mourning ceremonial and to encourage burial in perishable coffins in the simple earth, continues to have my full concurrence and sympathy, and I take every opportunity in conversation with friends, and those likely to be interested, of saying so." Sermons were preached on Sunday, Oct. 4, in St. Jude's, Southsea, by the Ven. Archdeacon Emery, and in Canterbury Cathedral by the Hon. Secretary of the Association. On Monday, Oct. 5, a conference was held in Portsmouth, in which the following took part:—The Bishop of Bath and Wells, Lieutenant-General Sir G. W. Willis, K.C.B., Archdeacon Sumner, Dr. Wallace, Dr. Axford, Mr. Boulnois, R.E., and others. On Monday, Oct. 12, a conference was held in the Chapter-room of Winchester Cathedral, in which the Dean of Winchester, Dean Bramston, the Mayor of Winchester, the Warden of Winchester College, and others took part.

THE COURT.

The Queen and Royal Family were on Sunday morning present at Divine service in the parish church of Crathie. The Rev. A. W. Williamson, minister of St. Cuthbert's, Edinburgh, officiated, and had, in the afternoon, the honour of being presented to Her Majesty. The Dowager Marchioness of Ely and Major Waller were in attendance on Her Majesty. Sir Michael Hicks-Beach and Sir Robert Morier dined with the Queen and Royal Family.

The Queen has signified her intention of opening the new bridge across the Dee at Ballater in the first week of November.

MISCELLANEOUS.

Sir Charles Warren and his staff arrived at Plymouth on Thursday. He stated to an interviewer that Bechuanaland was now thoroughly pacific, and it would remain so as long as marauders were kept back. The land question yet remained to be settled, and it was being examined by a special commission. The proposals of the Cape Premier would hand over everything to the filibusters; but Sir Charles had sanguine hopes of the future of Bechuanaland, provided justice was done to the native races.

Mr. T. Upington, the Premier of the Cape of Good Hope, was entertained at dinner on Thursday evening, Colonel Knollys presiding. The hon. gentleman declared that the people of the Cape, whether of English or Dutch descent, were loyal subjects of the British Crown. All they wanted was to have the sympathy of the mother country.

The London School Board on Thursday discussed a proposal to allow the use of school buildings for political meetings. The previous question was carried by a large majority. A committee reported that the expenditure of the Board for the first half of the current year had exceeded the estimate by upwards of £2,000.

At a meeting of the council of the Royal Hospital for Diseases of the Chest, in the City-road, an address of condolence with the family of the late Earl of Shaftesbury was unanimously voted. It was also resolved to name one of the wards in the new wing the Shaftesbury Ward, in memory of the noble Earl, who had been president of the Royal Hospital for thirty-four years. The foundation-stone of the new wing was laid by the late Earl about a year ago.

The Court of Common Council have resolved unanimously that a bust of the late Lord Shaftesbury should be placed in Guildhall, in memory of his life-long labours as one of the greatest philanthropists of the country, at an expense not exceeding 200 guineas.

A memorial to the late General Gordon in the Queen's-park, Southampton, raised by public subscription, was unveiled on Thursday. The monument is 25ft. high. The late General lived in Southampton with his sister, who still resides there.

Mr. Philip T. Riddett, acting British Vice-Consul at Cannes, writes:—"The almost daily inquiries which reach me induce me to ask to be allowed to state through your columns that Cannes is, and has been throughout the summer, absolutely free from cholera; that the general health of the town is excellent; and that travellers to Cannes *vid* Lyons and Marseilles are not subjected to fumigation, disinfection, or other inconvenience at any point on their journey."

Lord and Lady Carrington, with their children and the Hon. Judith Harbord, sister of Lady Carrington, and Captains Lee and Terry, aides-de-camp to his Lordship, will leave London on the 26th inst. for Australia. His Lordship will travel overland to Brindisi, and thence to Suez, where he will join the P. and O. steamer *Carthage*, which leaves Tilbury on the 22nd inst.

Her Majesty's gunboat *Dwarf* went ashore on Monday night on the rocks near Government House, Holyhead. A strong wind was blowing at the time and the night was very dark. The vessel, however, was got off the rocks shortly after midnight by the Trinity steamer *Stella* and the Liverpool tug *Great Emperor*, and she is now lying at her moorings in the harbour.

Lady John Manners recently opened a bazaar for the funds of St. John's Church, Grantham, by request of the Vicar, Mr. Elsmere, and Miss Bell, a lady deeply interested in the poor of Spittlegate, where the church is situated. In the course of her remarks Lady John Manners, after complimenting the organisers of the bazaar on the good work they had been engaged in, and especially her satisfaction at the progress of the church, said:—"I have heard with extreme delight that I am to open this afternoon an institute for working-men. This has been a pleasant little surprise reserved for me, as I had no idea of it until I reached Grantham just now; and I can assure you that it is a very great pleasure to me to have such an agreeable ceremony to perform. I think that you are probably aware that I have long taken a keen interest in reading-rooms, especially for working-men. I don't say only for working-people, however, because I am quite convinced that all of us, whatever our position may be, are as one in this respect, that we ought to embrace every possible opportunity we can of improving our minds, and of not passing any of our time in idleness. I daresay you will probably laugh a little at what I am going to say upon another topic, but I am rather old-fashioned. You know that we are now standing in the schools which were erected some time ago for the benefit of the children of this parish, and I am quite sure that all parents will agree with me that by far the most precious gift we can give to children, whether of the Queen, the peasant, or the hardest working-man or woman in the town—the most precious gift we can bestow upon children is a good education, and an education founded upon good old-fashioned principles, such as we find in our Prayer-Books. That education I am quite sure that the children who are educated in these schools will certainly have. We hear a great deal of the bewildering, burning, tragic questions of the day, and no doubt they are most sad and most puzzling; but I think that while we have the principles which are contained in the Catechism, the old-fashioned Catechism, to guide us—if we can only stick fast to those principles, we shall certainly not go far wrong. It is no doubt very difficult to act up to those principles, and the earlier they can be impressed upon the minds of children the better. But still, above the lurid glare of all the doubt and misery that surround us, and amid the puzzling questions of the day, if we can only keep before us that steady light which guided our forefathers, and generations of honourable, excellent men, and faithful, humble women, I feel sure that we cannot go wrong. That education I know perfectly well is given by Mr. Elsmere and those who assist him in this school. I am told now that in some schools they enter very much into practical questions connected with the education of the young. I am also told that in some parts of the country there is considerable difficulty in getting what is called a really practical hard-working servant. I think that a little knowledge of cooking would be a good thing to give, with some knowledge of housework, and of domestic subjects. I venture to think that if it were possible to teach young girls a little knowledge of dressmaking, it would be exceedingly useful to them. I cannot help wishing, also, that a little instruction might be given in schools upon temperance subjects. You are all aware that there is a very deeply-rooted feeling among the poorer classes that nothing does people so much good as a glass of beer, or a glass of wine and spirits. Well, science and the doctors now prove that, certainly for young people, spirits are not required; and several excellent temperance lesson books have been published by the National Society, one by Dr. Ridge, and another by Dr. Richardson, which might be studied with advantage by the young. I am delighted to find that the Coffee-house in the Market-place is doing exceedingly well. Young men are therefore provided with an opportunity of obtaining refreshment of a non-alcoholic nature, if they please; and I cannot help thinking that if they would open a little account at the Savings' Bank instead of at the public-house, for middle age and old age, they would be much more comfortable."

A paper read by Mr. Sims, of the British Museum, at the recent meeting of the British Archæological Association at Brighton, on the cartularies of Sussex, was one of considerable interest for the record student. Incidentally attention was directed to a supposed cartulary of Lewes Priory, which, according to Dugdale, was preserved among the ancient muniments of the Chapter House at Westminster. No such cartulary is at present known. There can, however, be little doubt that what Dugdale referred to was a collection of documents of far greater importance than a cartulary—in fact, the originals from which such registers were compiled. These original charters of Lewes Priory were, many years ago, mounted on parchment and bound up in one large folio, with the lettering, "Cartæ Antiq. Priorat. de Lewes Com. Sussex. Dom. Cap. Westmon." (now Chapter House, Misc. Books B. 5, 5), and form a most remarkable series. This volume contains at fol. 41 a fine specimen, though somewhat mutilated, of a charter of Henry I., and among the other contents are at least six charters of King Stephen; several of Henry II.'s reign; a long writing of Radulfus (de Turbine), Archbishop of Canterbury, dated 1121; a chirograph of Hilary, Bishop of Chichester; many deeds of the Warrennes, Earls of Surrey; and others executed by King Stephen's son Eustace, by Reginald de Garenne, Richerius de Aquila, William de Braose, Robert Earl of Leicester, Radulfus "sine averio," and other early notabilities. With a view to ascertain whether these originals throw any new light on the Gundreda controversy, Sir George Duckett purposes to have the entire collection carefully examined. The documents prior to A.D. 1200 in this single group of manuscripts should provide almost sufficient material for one of the future volumes of *Charters and Deeds* to be issued by the Pipe Roll Society.

Among a few amenities of the Thames in the neighbourhood of London, says the *Athenæum*, is that long well-wooded islet called Brentford Eyot. This island, the lowest, except two, of the Thames eyots, is being rapidly washed away; both ends suffer from the scour of the ebbing and flowing tides, the action of which has been of late years increased and expedited by engineering operations, not only in the immediate neighbourhood, but at comparatively remote spots, having accelerated the movement of the water. Winter after winter witnesses the destruction of trees whose roots bound together the soil—it is a stiff clay—of which the island is formed. Nor are the ends the only sufferers; the Kew side yields more and more annually. About half a century since the water company, whose lofty and elegant tower now marks the district, was in the habit of drawing a considerable portion of its water from the Thames at Brentford, and for this puprose erected a large iron cylinder in the bed of the river, the domical head of which may be seen at the eastern apex of the eyot. This cylinder has divided the flood tide: without it a great deal more of the island would have been carried away. Even a few piles driven into the bed of the river would save a great deal of the other end and the sides of the eyot; nevertheless, nothing has been done. The Thames Conservancy might be expected to do something towards inducing the Woods and Forests to prevent the utter destruction of the island. To build an "ornamental wall" round Brentwood Eyot would be a remedy as bad as the disease. Yet this has been proposed. The Thames Conservancy is, perhaps, not to blame for the neglect of Brentwood Eyot, but it is an active sinner in respect to the next islet, that fronting Strand-on-the-Green, which was long ago taken possession of and converted into a storehouse for old lumber and odds and ends. It was once a very pretty place. The next islet is at Chiswick, where destruction is progressing much more rapidly than at Brentford. More than ten feet of the eastern end here is annually carried away; the other extremity suffers only in a less degree, while the south side crumbles in proportion. It is about two centuries, we believe, since this island was, by will of the then owner, divided for the benefit of the poor between the parishes of Fulham and Chiswick, and a transverse ditch marked the division. At that time the estate extended from nearly opposite Chiswick Church so far eastwards as the villa of Catherine of Braganza on Hammersmith Upper Mall, or a little further. Originally it seems to have reached in a long spit below the site of Brandenburg House. The Fulham portion, which fell to Hammersmith parish when the former parish was divided, is now almost entirely gone. Will nobody drive in a few piles to save the rest of the islet, so as to prevent the increase of a muddy expanse and costly dredging?

Mrs. Ellicott, president of the Working Girls' Club, Gloucester, writes from the Palace, Gloucester:—"In the autumn of 1878 I made an attempt to improve the condition of factory girls in this city. My desire was to gather them round me, after their long day's work, in a bright, cheerful room, where they could spend their evenings happily and profitably. I soon succeeded in forming a committee and in finding a suitable house. On Monday, October 20, 1878, this Working Girls' Club was opened. Crowds of eager faces curious to see 'what was up' gathered round the door. All were welcomed by my kind helpers and myself, and the first evening was spent in enjoying the warmth and light and in becoming acquainted with kind faces and encouraging words. Classes for reading, writing, singing, and plain and fancy needlework were then organised, and later on a temperance class was established. Our numbers increased to one hundred girls, and gradually, under the wise guidance of an excellent superintendent, the good side of each poor, rough character developed, and the girls began to show themselves teachable and intelligent. During the last five years nearly 100 girls have been sent into domestic service, many of whom are total abstainers. By this means room is made for younger girls, who will grow up under good influences, working their way from the factory to domestic service. In February, 1884, by means of a sum specially raised, the purchase was made of the freehold premises formerly rented by us for the Working Girls' Club. To carry on the work as we could wish an income of £150 is required, and, our subscriptions amounting to only £70, we are sorely put to it to pay our bills. The expenditure for outfit of girls going into service in 1883-4 amounted to £39 15s. 6d., for it is essential to give them suitable clothing, their own poor garments being little better than rags. Will some benevolent person come to our help? It seems cruel that so useful a work should be crippled for want of a few £5-notes. Contributions in money or materials for clothing will be gratefully received by myself, or may be addressed to the lady superintendent 3, St. Mary's-square, Gloucester."

Metropolitan Free Hospital.—The aggregate number of patients relieved during the week ending Oct. 10 was—medical 865, surgical 370; total 1,235, of which 418 were new cases.

Messrs. Fry and Sons are daily receiving numerous testimonials from the medical profession speaking in high terms of their Pure Concentrated Soluble Cocoa. Sir Charles Cameron, M.D., President of the Royal College of Surgeons, Ireland, says:—"I have formed a high opinion of its value. It is especially adapted to those whose digestive organs are weak, and I strongly recommend it as a substitute for tea." Ask your grocer for a sample of this delicious Cocoa.

Caution.—Water Filtration.—The public are cautioned, before purchasing Filters, to see that what they buy are really water purifiers, and not mere strainers, which latter, although rendering water bright do not remove the organic and mineral impurities In the instructions to the local boards of health by order of the Privy Council it has been distinctly stated that the old sponge filters are of no avail for purifying water These filters are constantly advertised as a new patent, whereas the Only Filters, containing nothing but the purest Animal Charcoal, are those supplied by the London and General Water-Purifying Company (Limited), 157, Strand (four doors from Somerset House), W.C.—Read "Water: its Impurities and Purification." Price 6d.

BIRTHS.

Aug. 23, at Reefton, New Zealand, the wife of the Rev. Frederick Hamilton-Spencer, of a daughter.

Oct. 7, at St. Mary's Vicarage, Kilburn, N.W., the wife of the Rev. John Robertson, of a daughter.

Oct. 8, at Woodstown, county Limerick, the wife of the Rev. Henry J. Heard, of a son.

Oct. 10, at Fenton, Staffordshire, the wife of the Rev. Inglis C. R. Scott, Curate-in-Charge of St. Michael's, of a daughter.

Oct. 11, the wife of the Rev. G. F. Mackear, D.D., Warden of St. Augustine's College, Canterbury, of a son.

Oct. 12, at Kincote Rectory, Lutterworth, the wife of the Rev. C. Rodwell, of a son.

Oct. 13, at Whiteley Wood Hall, Sheffield, the residence of her father-in-law, T. R. Ginsford, Esq., the wife of the Rev. W. Gill, M.A., Rector of Stockton-on-the-Forest, York, of a daughter.

Oct. 13, at Broomhill, Lady Salomons, of a son.

MARRIAGES.

Oct. 6, at St. John's, Penge, S.E., the Rev. Samuel Hutchinson, M.A., Vicar of Christ Church, Penge, to Caroline second daughter of the late Thomas Quartermaine, Blackheath, and Mrs. Quartermaine, The Firs, Anerley, S.E.

Oct. 7, at Ravensthorpe Parish Church, Northampton, the Rev. Robert Nicholson Featherston, B.A., Vicar of Ravensthorpe, and only surviving son of the late Thomas Featherston, Esq., of Cotfield House, Durham, to Louisa Isabella, only daughter of the late Stephen S. Peter Langton, Esq., and grandson of Thomas Langton, Esq., of Teeton Hall, Northamptonshire.

Oct. 7, at Castlemartin, Pembrokeshire, George Allen, Major 1st Battalion Royal Munster Fusiliers to Beatrice Helen Clennell, youngest daughter of the Rev. Clennell Wilkinson, Vicar of Castlemartin.

Oct. 8, at the parish church of Stratford, Captain Lascelles, the Royal Scots and late 47th Regiment, eldest son of the Hon. George and the Lady Louisa Lascelles, of Sion Hill, Thirsk, to Edith Caledonian, second daughter of Charles J. Galloway, Esq., of Thorneyholme, Manchester.

Oct. 8, at Ballintra Church, William Beatty, Curate of St Paul's Rusthall, Tunbridge Wells, to Elizabeth, second daughter of the Rev. A. Jagoe, D.D., Vicar of Drumholm and Ballintra.

Oct. 8 at St Mary's Church, Staindrop, Henry Walter Hopp, of Tuffnell, to Lady Mary Catherine Constance Primrose, sister of the Earl of Rosebery and daughter of the Duchess of Cleveland.

Oct. 8, at St. Nicholas' Church, Hornsea, Samuel Plimsoll to Harriet Frankish, elder daughter of J. A. Wade, Horsea, East Yorks.

Oct. 8, at St. Peter's Church, Deene Northamptonshire, Captain Thomas Vaughan Wynn Phillips, Royal Artillery, to Louisa Mary Adeline, eldest daughter of Admiral de Horsey, of Melcombe House, Cowes.

Oct 10, at St. Mary's, Battersea, Charles Guy, son of the late Rev. William Wollaston Pym, of Willian, Herts, to Emily Mildred, youngest daughter of the late Henry Sykes Thornton, of Battersea-rise.

Oct. 13, at Harecourt Church, Canonbury, Frederic Broadbent, youngest son of Thomas Parkinson Muff, of Woodbank, Ilkley, Yorkshire, to Helen Mann, elder daughter of the Rev. W. M. Statham, of Harold House, Highbury Newpark.

Oct. 13, at St. Barnabas', Pimlico, Charles Gabriel Maturin, Rector of Ameotts, Lincolnshire, son of the Rev. W. Maturin, D.D., Grangegorman, Dublin, to Emma Hermina, eldest daughter of the Rev. Maxwell Julius Blacker, 121, St. George's-road, S.W., and grand-daughter of the late Lieutenant-Colonel Valentine Blacker, C.B., Surveyor-General of India.

DEATHS.

Sept. 12 at St. Paul's Rectory, Woodbury, Connecticut, U.S.A., Rose E., beloved wife of the Rev. Robert Nelson, D.D., (late Missionary to China).

Oct. 6, suddenly, after three days' illness, William Henry, eldest son of the late Vice-Chancellor Sir John Wickens.

Oct. 6, suddenly, at Cranborne, Dorset, Anna Maria, wife of Robert J. B. Smart, Esq., R.N., and younger daughter of the late Rev. T. B. Turner, Rector of Port Royal, Jamaica.

Oct 6, at Carrickmacross, Ireland, Hannah, widow of the late Rev. William Thomson, aged 83.

Oct. 8, at Hamilton-terrace, London, Isabella Bloomfield, wife of Sir Frederick Perkins.

Oct. 10, at 1, Abbey-garden, Westminster, Anne, wife of the late Rev. John S. B. Monsell, LL.D., Rector of St. Nicholas, Guildford, aged 82.

Oct. 10, Isabella, wife of the Rev. Richard à Court Beadon, Prebendary of Wells, aged 84.

Oct. 11, at Bayshill Lodge, Cheltenham, Emma Frances, widow of the Rev. William Buckle, Vicar of Canon Ifrome, Herefordshire, aged 59.

Oct. 12, at 31, Dartmouth-park-road, Highgate-road, Augustin George, youngest son of the late Rev. Charles George, Rector of Wicken, Essex, in the 67th year of his age.

Oct. 12, at Penheale, Cornwall, Philip Francis Simcoe, J.P., fourth son of the late Rev. Henry Addington Simcoe and grandson of the late Lieutenant-General John Graves Simcoe, first Governor of Canada, aged 51.

LATEST NEWS.

Athens, Oct. 15.

Intelligence has been received here stating that Prince Alexander, at the head of his army, has left Philippopolis, and is marching towards Adrianople.

Constantinople, Oct. 15.

The Ambassadors represent that the object of the Collective Note presented by them to the Porte was to afford Europe, to whom Turkey in the first instance addressed herself, time to arrive at an understanding. The Ambassadors, while expressing their appreciation of the wise and peaceful attitude adopted by the Porte, and offering their advice to maintain it, do not wish to dispute the right of the Ottoman Government, clearly laid down by the Berlin Treaty, to have recourse to military intervention in Eastern Roumelia. From the advice given to the Porte, naturally based upon instructions received from their Governments, the Ambassadors conclude that much stronger recommendations must have been made to Bulgaria, Servia, and Greece, to abstain from all further action until Europe should have had time to arrive at an agreement. They further consider that by the Circular which the Porte addressed to the Powers to-day, it was intended to give them ground for making representations to Greece, as well as to Servia, and furthermore to dispose of the rumours that Greece had offered an alliance to Turkey.

It is probable that the Ambassadors will receive instructions to hold another meeting for the further consideration of the question.

Cairo, Oct. 16.

During General Stephenson's journey by railway from Akasheh to Wady Halfa a violent thunderstorm came on, causing serious damage to the line. The General and his staff, after some narrow escapes, arrived safe and sound at Wady Halfa.

Gibraltar, Oct. 16.

The statement published in London on the 10th inst., that the man who recently killed his paramour at Tangier, afterwards running through the streets and wounding everyone whom he met, was formerly an artillery sergeant in the British army, has caused great indignation here. The murderer, whose name is Kaid Mchugh, is a Moorish soldier, who until lately was an instructor in the Moorish Artillery, and prior to the perpetration of this crime enjoyed an excellent character.

Rome, Oct. 16.

A telegram from Leghorn announces that a dynamite cartridge was thrown, this morning, into the barracks of the local gendarmerie at that place. The explosion that ensued destroyed a portion of the building, besides shattering the panes of glass in the doors and windows of the rooms. No one was injured.

St. Petersburg, Oct. 16.

Intelligence from Bokhara states that, in consequence of the energetic representations made by Russia, the Ameer of Bokhara has granted to the Syr Daria Steamship Company the right of establishing in all Bokharan towns depôts and magazines, under Russian jurisdiction. All the ground allotted for the Merv-Bokhara Railway becomes Russian property, free of taxation.

The death of Lord Strathnairn is announced as having taken place yesterday (Friday) at the Hôtel de Rivoli, Paris, at the age of 82.

A gloom was thrown over the second day's proceedings of the Lincoln Diocesan Conference by the sudden death of the Rev. Dr. Albert Wood, who had taken part in the debates of the previous day. Dr. Wood had fallen down in the street, and died before medical aid could be obtained.

LORD SALISBURY AT BRIGHTON.

Lord Salisbury on Thursday visited Brighton to open the political campaign on behalf of the Conservative candidates for the borough. In the evening he addressed a crowded meeting at the Pavilion, and received an enthusiastic welcome. Having remarked that he had always earnestly pressed upon every Conservative audience what is the essence of our Conservative principles—namely, that we value peace intensely, but that we hold that peace is best to be attained by a steady foresight in your policy, by avoiding vacillation or change, by moderation undoubtedly, but by steadily asserting and maintaining the rights of this country, and carefully keeping clear of every quarrel in which the rights of this country are not concerned, his Lordship went on to answer the charges made against him by Mr. Chamberlain at Trowbridge on Wednesday. As to the charge that the Government had abandoned the Soudan garrisons, Lord Salisbury said it was not true :—

"We have been intensely interested about those garrisons. We have given our best attention to the mode of relieving them, and, under our influence, and with the help of our officers—among whom I would specially mention Major Chermside—the Abyssinian army, under Ras Aloola, has relieved Kassala, has scattered the pride of the hostile nations, the Hadendowas, who were attacking us, and has finally killed the origin of all the mischief—Osman Digma. Next, Mr. Chamberlain says that no attempt has been made to complete the Berber Railway. Well, it is quite true that no members of the present Government are insane enough to propose to complete the Berber Railway; but if he wishes to say that we ever supported it in Opposition, I am obliged to recur to my old words, and say that it is not true. I have myself expressed in the House of Lords, as clearly as I could, my belief that the Berber Railway could not be completed, and that the attempt to complete it was a dream worthy of the *Arabian Nights*. It is needless to say that, holding these opinions, I have not attempted the completion of that which was utterly impossible. Then there is another charge which has come from Mr. Chamberlain, and also from Sir Charles Dilke, that we have entirely neglected the interests of this country in Burmah, in spite of all our anxiety for the honour of the country, and that we have allowed the French to establish an influence there. That was a rash accusation to make, because we took an early opportunity of calling the attention of the French Government to the things which were being done in their name; and we gave them the opportunity, of which they availed themselves in the most straightforward and friendly manner, to disavow any complicity or any share in the efforts which were made in Burmah by certain speculators to withdraw a portion of the Empire from the influence which Great Britain alone should exercise. What may happen in Burmah itself I do not venture to prophesy. That is a matter for the Indian Government itself; but the principle from which we cannot depart is, that no influence but our own must prevail in a territory so deeply affecting the interests of our Indian Empire. Well, then, a fourth statement of Mr. Chamberlain's is that the retirement from the Soudan, to which we objected, has been carried on by us. Now, what we found when we came into office was this—the whole of the Soudan up to Dongola had been evacuated; the whole of Dongola had been evacuated; twelve thousand of the luckless population, dreading the vengeance of the Mahdi, had fled from their homes, in a state of utter penury, to Lower Egypt. There was nothing left behind but one rearguard, at a place called Debbeh, with one week's provisions. That was all we found of the occupation of the Soudan. When we took office it is perfectly true that we told the rearguard to come north; but the policy of the late Government had decreed that unhappy and most disastrous evacuation, and we stopped it at the first point at which, on military principles, it was capable of being stopped. I think I have shown you that, with respect to those charges, Mr. Chamberlain's assertions must be met with a flat and absolute denial. Well, now, he has other charges. He says the financial agreement with Egypt, condemned as being muddled and inadequate, has been carried out. Well, it was muddled, it was inadequate. I expressed that opinion in Opposition, and all that I have learned in office has only confirmed me in that view; but, unfortunately, it was an agreement which England had set her hand to. Mr. Chamberlain's contention, as I understand it, is that we ought, on coming into office, to have torn up an agreement to which England had set her hand because our adversaries were in office at the time. I do not like to say what name would be applied to such a proceeding in private life. What would you think of a man whose agent had come to a certain agreement, and then, when that agent went away and another gentleman came, said, 'I have changed my agent, therefore I shall treat that agreement as never having taken place'? There is no word of contempt or opprobrium which you would think too bad for such a man, and yet that is the standard of morality according to which Mr. Chamberlain desires that the affairs of England should be conducted."

Lord Salisbury made a similar reply with respect to the charges as to Afghanistan and Zanzibar. His Lordship then went on to criticise at considerable length the recent speeches of Lord Derby, Mr. Goschen, and Lord Hartington, and said that those statesmen had not the courage to cut themselves from the advanced party, which would destroy the institutions they valued. Turning to the land question, he said that the difficulties as to entail had already been disposed of by Lord Cairns's Settled Estates Bill. Setting aside one or two estates which have Parliamentary titles, owing to distinguished service, there was not an acre in the country which could not be sold by the will of some person actually living. The tendency of entail and settlement was to check mortgages; and while he was thoroughly at one with those who wished to make every bit of land saleable, he was not at one with the policy which enabled a man to swallow the property of his wife and children. If they removed every obstacle to the transfer of land the result would not be towards small property, but towards large properties. Mr. Chamberlain's plan was impracticable. If constant work and constant wages were the best for the agricultural labourer, he could not have those unless the landlord had confidence that his property would not be confiscated under the schemes of Liberal agitators. The disagreement of the Liberal chiefs was one of the most serious problems for the voters to deal with. Those who supported the Liberals at the next election would give that party the strength which, in the succeeding Parliament, would destroy the Church. He exhorted Liberal Churchmen to support the Conservative party. Mr. Gladstone said there was a tendency in all countries towards the Disestablishment of the Church. The only thing that Lord Salisbury saw was a wave of infidelity sweeping over the land. Mr. Gladstone bowed his head complacently to it. I (his Lordship continued) cannot be so submissive :—

"To me it is a great issue of modern civilisation, and I do not believe that if properly appealed to the people are against us. You see what has happened in a neighbouring country. There the classes which take part in politics, honeycombed by infidelity, have hunted Christianity as an unclean thing from schools, from the tribunals, from the hospitals, and the side of the dying patients. But the democracy have been appealed to, and they have shown that such theories have no hold on them, and have visited the authors of such policy with a terrible rebuke. To us these things may be a great encouragement, but we need no encouragement in supporting that which we deem to be more than any political question, and higher than any issue of national destiny."

The Rev. J. E. Rudd, rector of Covenham St. Mary, writes :—"The ensuing month of November will open with windy weather. There will be rain on the third. The temperature will be mild during the first fortnight, and cold during the last fortnight of the month. Stormy weather will prevail on the 5th, 8th, 21st, and 28th. The 16th will be exceptionally stormy. The outlook is menacing and momentous in the extreme. The year 1886 will bring in its course every *quake* to which the human heart is heir."

Messrs. Cassell and Co. have arranged to publish Thackeray's *Yellowplush Papers*, *Major Gahagan*, and *Fatal Boots* as a volume of their Red Library.

We understand that the late Earl of Shaftesbury was engaged during the last year of his life in supervising a history of his Lordship's life and work, which is being prepared for the press by Mr. Edwin Hodder, and will be published by Messrs. Cassell and Co.

SOCIETY.

A marriage has been arranged between Mr. R. N. Rycroft, Rifle Brigade, eldest son of Sir Nelson Rycroft, Bart., and Lady Dorothea Wallop, fourth daughter of the Earl of Portsmouth.

Also between Mr. R. J. Beech, 2nd Life Guards, and Miss Capel Cure, only daughter of the late Mr. Robert Capel Cure, of Blake Hall, Essex.

Also between Captain A. C. Hansard, Royal Artillery, only son of Colonel Hansard, J.P., of Palmeira-square, Hove, and Miss May Simons, youngest daughter of Mr. H. M. Simons, of Tyersall, Sydenham-hill.

The marriage of Lieutenant-Colonel the Hon. Geo. Bertie, late of the Coldstream Guards, and brother of the Earl of Abingdon, with Miss Blanche Farquhar, daughter of Sir Walter and Lady Mary Farquhar, took place on Tuesday at Great Bookham Church, Surrey. The bridesmaids were Lady Cecil Bertie, daughter of the Earl of Abingdon, and niece of the bridegroom; and the Hon. Violet Somerset, niece of the bride. In the bridal train was Master Walter Randolph FitzRoy Farquhar, nephew of the bride, as page. The officiating clergymen were the Hon. and Rev. Alberic E. Bertie, rector of Albury, Oxon, brother of the bridegroom, and the Rev. Edward Malleson, vicar of the parish. The bride was given away by her father. Sir Walter and Lady Mary Farquhar received the wedding party at luncheon, at Polesden Lacey, after which Colonel and Mrs. Bertie proceeded to Albury Park, the Duke and Duchess of Northumberland's place near Guildford, where they will remain for a short time before proceeding to the South of France.

At an early hour on Thursday morning, St. Peter's, Eaton-square, was crowded by a large and fashionable congregation to witness the wedding of Miss Holland, youngest daughter of Sir Henry and Lady Holland, and Mr. Reginald Abel Smith. Amongst the invited guests were the Earl and Countess of Iddesleigh, Viscount and Viscountess Wolseley, the Dowager Lady Stanley of Alderley, Viscount and Viscountess Hampden and the Hon. Maud Brand, the Countess of Darnley and Lady Kathleen Bligh, Viscount and Viscountess Midleton and the Hon. Albinia Brodrick, the Right Hon. W. H. and Mrs. Smith, Lady Trevelyan, Lord and Lady George Hamilton, Sir Richard and Lady Cross, Lady E. M'Donnell, Lady Jane M'Donnell, Sir Harry Verney, the Hon. St. John and Lady Hilda Brodrick, Sir Archibald and Lady Alison. The service, which was fully choral, was performed by the Rev. Canon Holland, uncle of the bride, assisted by the Rev. J. Mansell-Pleydell, brother-in-law of the bridegroom. The bride was given away by her father. She wore a costume of white duchesse satin, elaborately trimmed with Brussels lace and sprays of orange-blossom. Her ornaments were diamonds. There were six bridesmaids: the Misses Emmeline, Isabel, and Marjory Smith, sisters of the bridegroom, Miss Eleanor Cropper, niece of the bride, Miss Sibyl Buxton, and Lady Jane M'Donnell. They wore dresses of cream surah silk entirely draped with cream lace and looped surah silk sashes, with bonnets to match. Their bouquets were of roses. Mr. Eustace Smith acted as best man. The wedding breakfast was served at the town residence of Sir Henry Holland, in Rutland-gate, after which the bride and bridegroom left for Merevale, Atherstone. The bride's travelling costume was of sapphire blue velvet, trimmed with sable.

The marriage of Lewis Amherst, second son of Mr. C. Selby Bigge, of the Mote, Ightham, to Miss Edith Lindsay, second daughter of the late Right Hon. J. R. Davison, Q.C., M.P., of Underriver, Sevenoaks, was solemnised at the Memorial Church, at Underriver, on Sept. 15, in the presence of a large and fashionable attendance. The service was rendered by the Rev. Evelyn Gardiner, of St. Paul's, Truro, uncle of the bridegroom, who was assisted by the Rev. C. Hardy, of Offley, Herts, formerly vicar of Underriver. At the conclusion of the service Mendelssohn's "Wedding March" was played, and as the bride and bridegroom left the church they were received with showers of flowers from the village children, while the bells rang out a merry peal. At 2.30 the newly-married couple left for Cumberland, the bride being attired in a dark blue cloth dress with hat and jacket to match. On their way to the station they passed under many pretty triumphal arches with suitable mottoes. The bride's dress was white satin, draped with old Brussels point (the gift of her aunt) and a wreath of natural orange blossom. She wore no ornaments, but carried a magnificent bouquet, the gift of the bridegroom. The bridesmaids wore costumes of white China silk and Valenciennes lace, with veils and pale blue velvet bows, and they each carried posies of lovely white roses, knotted with pale blue ribbons, and wore pearl and turquoise brooches, the gift of the bridegroom. The page, Master Harry Wood, was in olive green velvet with point lace collar and ruffles.

On the 22nd ult. at the United Presbyterian Church, Palmerston-place, Edinburgh, was solemnised the marriage of Mr. Hope Gibson, C.E., second son of Mr. Thomas Gibson, Edinburgh, with Miss Agnes Russell Waddell, fourth daughter of Mr. John Waddell, J.P., of Inch, West Lothian. The bride, who was conducted to the altar by her father, and attended by six bridesmaids, wore an ivory-white satin dress, with tablier of Honiton lace trimmed with sprays of orange blossom, white heather, and myrtle; wreath to match, and tulle veil fastened with diamond spray. Her ornaments were pearl necklace (the gift of the bridegroom) and pearl bangles; she carried a magnificent bouquet. Master John Waddell, nephew of the bride, in costume *temp.* Louis XII., was the bride's page. The bridesmaids wore white mousseline de soie trimmed with buttercup ribbons, sprays of marguerites and barley; white sailor hats to match. The service, which was fully choral, was performed by the Rev. Armstrong Black, minister of the church. Among the guests were Mr. and Mrs. Waddell, Mr. and Mrs. Gibson, Sir James and Miss Bain, Dr. and Mrs. Carruthers, Dr. Dalziel, Miss Young, Mrs. Balbirnie, and Mr. and Mrs. Currie. The bride's presents were numerous and costly. The bridegroom's gifts to the bridesmaids consisted of diamond swallow brooches and pearl bangles. *Déjeûner* was served in the Waterloo Hotel, shortly after which the bride and bridegroom left for their honeymoon. The bride's travelling costume was of navy-blue ottoman silk trimmed with crimson velvet, and bonnet to match.

On the 16th ult., at St. John's Church, Woking, was celebrated the marriage of Dr. John Cowie, of Devizes, eldest son of the late Mr. Alexander Cowie, of Crombly Bank, Ellon, Aberdeenshire, and Louie Manuela, eldest daughter of the Rev. George Cotterill, of St. Bernards, Woking, and granddaughter of the Right Rev. the Bishop of Edinburgh. The service was performed by the Rev. Edmond Walters, M.A, uncle of the bride, assisted by the Rev. F. Littler, M.A., vicar of the parish. The four bridesmaids wore dresses of pale heliotrope nun's veiling, relieved by velvet of a darker shade; white straw hats trimmed with velvet, and large bunches of thistles, and dull green leaves. Each bridesmaid carried a basket filled with purple grapes. The bride wore a dress of rich white poplin over a white satin petticoat, draped with Irish lace, and bunches of orange blossom and white heather, Scotland's emblem of "good luck." Her veil was white tulle over a small wreath of the same flowers. She wore a double row of pearls, fastened round her neck by a pearl clasp, and she carried a large white bouquet. After the ceremony the guests adjourned to St. Bernards, where breakfast was served to the wedding party. Dr. and Mrs. Cowie, left in the afternoon for London, *en route* for Scotland, followed to the station by a continuous shower of rice and the good wishes of the neighbourhood. The bride's travelling dress was dark green, with crimson velvet collars and cuffs, and velvet bonnet to match.

DOUBLE ACROSTIC.

NEW ACROSTIC RULES.

A Prize of One Guinea is given every month for the successful solution of the Acrostics that appear in the *John Bull*.

The present monthly competition will include the Acrostics that are given on October 3, 10, 17, 24, and 31.

At the end of the month, in case competitors tie, they will proceed to guess off the ties, being debarred from prize-winning in the fresh monthly competitions so long as they are engaged in contesting the ties.

No competitor can gain more than two Monthly Prizes in the course of the year.

All solutions must be forwarded not later than the Monday week following the appearance of the Acrostic, addressed to the Acrostic Editor of the *John Bull*, 6, Whitefriars-street, Fleet-street, E.C., and signed by a pseudonym of not inordinate length.

Alternatives to the number of three are allowed.

All solutions received are acknowledged, whether correct or not.

ANSWER TO DOUBLE ACROSTIC, No. 1.
(Eighth Month, Tenth Year.)

1. B otto M
2. E un A
3. R oo D
4. L ea R
5. I mosch I
6. N imro D

Solutions have been received from Viz, Magnet, Quandary, S.O.F., Ham, B.V., Camensis, Pegasus, Mops, Knutsford, Waddles, Tim, Kiku, R.O., Noryb, Conjecture, James Crow, Godiva, Pen, Noremac, Random Shot, Whaup, Roma, Red, Chelmsford, Beam, Culverin, Titwillow, Pansy, Senga, Todcat, Vertumnus, Asphodel, The Owl, Katydid, Zyx, Hampton Courtier, Sociable, Alcyone, Tilly Slowboy, Chaverney, Alias, Dresden, Roy, and Felix.

July Ties.—A Casual and Land o' Nod have both sent correct solutions, and remain competing.

September Ties.—Allspice, Etak, Hadji, Iris, Ketha, M.A.E.B., Mrs. Mumms, Paddy, Peewit, and Persevere have all sent correct solutions, and remain competing.

Tim.—Varieties of spelling, when recognised, are of course allowed. There appears to be no authority for the spelling you adopted.

B.V.—Sybil, the girl's name and the heroine of Disraeli's novel, has nothing to do with the classic Sibyl. The range of hills is spelled in two ways, and both spellings have been allowed.

DOUBLE ACROSTIC, No. 3.
(Eighth Month, Tenth Year.)

Prem.

Peace with honour we know it gave.
And its breach must bring disaster grave.

1.

Expression of Sir Stafford's ire,
And part of feminine attire.

2.

A "strange device" it was, 'tis true,
And little of Latin the poet knew.

3.

There, stout and true, the warders stand,
And tranquil rests the Fatherland.

4.

On the banks of the Sorgues you recall her name,
And that of the poet who gave her fame.

5.

"Who is this snowdrop by the sea?—
I know her by her mildness rare,
Her snow-white hands, her golden hair;
I know her by her rich silk dress,
And her fragile loveliness—
The sweetest Christian soul alive"—

6.

Not often now is he to be seen,
Gorgeous in tabard as erst, I ween.

The Lord Mayor has fixed Saturday, the 24th inst., for the unveiling of the painted window at the North West London Hospital, executed by Mr. Taylor, of Berners-street, in memory of Eliza and Eleanor Learmonth. It will be recollected that these ladies both died during the epidemic of typhoid fever in the autumn of 1883, and this window, which appropriately represents "Christ Healing the Sick," is erected by subscriptions in recognition of their self-sacrificing devotion.

At Her Majesty's Theatre on Thursday was produced a new two-act comedy, entitled *Secret Service*, Mr. Hermann Vezin, Mr. Frank Archer, Mr. W. Herbert, and Mr. F. W. Irish sustaining the principal characters. The piece was admirably acted and enthusiastically received. The ballet of *Excelsior*, which has been considerably strengthened by the engagement of Miss Kate Vaughan, is still the great attraction at this house.

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